PACIFIC UNITARIAN SCHOOL
Berkeley, California

The Universalist Leader

Boston and Chicago — January 31, 1925

Why Come To Church?

WHY come to church? Because I need its ministrations; for it stands for the invisible things, the eternal realities, as opposed to the world of time and sense. I need to be reminded of my relations and duties to God and man, and to Jesus Christ, the great Exemplar. I come to find food for my soul and rest for mind and body; for human fellowship and sympathy; where there is that love for one another which is the test of true discipleship. I come because I love the church and all it stands for.

Why come to church? Because the church needs me, my presence, my influence, my help, to sustain and carry on its public worship, its various activities in the church and in the community, and in co-operation with others, to do my part in bringing in the kingdom of God in the world.

Prize Winning Essay in Greater Boston Federation of Churches Contest, by Ida M. Sears, of Milton, Mass., a blind girl.

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

Editor

John van Schaick, Jr.

Editorial Assistants

Florence I. Adams.

Dorothy Hall.

Literary Editor

Granville Hicks.

THE UNIVERSALIST LEADER is published every Saturday at Two Dollars a year.

ENTERED as second class matter at the post office at Boston, Mass. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 3, 1918.

POSTAGE prepaid in the United States and Canada. Receipt of subscription is indicated by change of date on the address label. Unless notice to discontinue is received it will be assumed that the subscriber wishes his name to remain on the list.

CHANGE OF ADDRESS—When a change of address is ordered, both the old and the new address must be given, and such notice sent to 176 Newbury St., Boston, Mass.

COMMUNICATIONS intended for the paper should be addressed to the Editor, 176 Newbury St., Boston. If sent voluntarily, it is understood that no payment therefor is expected; payment is made only in case of previous and special contract.

ADVERTISING—*The Leader* will always be glad to receive advertising that will inform its readers where they can obtain reliable goods from reputable houses. It will invite advertising from those who may be able to supply real needs of its readers, but from no others. We feel sure our constituents will support this policy, which is adopted in their interest, even though it may conflict with our own. —*From an Editorial in the Leader.*

ADVERTISING RATES: Twenty cents per agate line; $2.40 per inch for a single insertion. Contract rates on application.

ENDOWED SUBSCRIPTIONS

Fifty dollars will endow a subscription to the *Universalist Leader*. It will carry the paper to any address designated during the life of the giver and thereafter as may be requested in will or otherwise. If undesignated, it will be given to some college, public library or person anxious to have the *Leader* and unable to afford it. Many people are endowing missionary numbers of the *Leader* to propagate our faith.

DISTRIBUTION OF LITERATURE

Universalists are urged to take advantage of the new Universalist literature now appearing.

Printers' types were Luther's missionaries. We can secure scholars and writers. We can finance the production through contributions which never fail us when we make an appeal, but the one thing we need continually is volunteers to enlist for the distribution. Pastors, laymen, young people who want to work for the Universalist Church, can read the pamphlets and get them read by others.

Universalist Publishing House

HAROLD MARSHALL, MANAGER

176 NEWBURY STREET, BOSTON

Tel. Back Bay 4036

DORCHESTER AVE. AND 60th St., CHICAGO

The House was organized in 1862 and incorporated in 1872, and holds all its property for the benefit of the Universalist Church. It is managed by a Board of thirty Trustees, who are elected for three year terms. Vacancies may be filled by the State Convention which the Trustees represented; such State Convention failing to fill said vacancies within one year, the Trustees shall do so at their next annual meeting thereafter.

Under a plan of reorganization which went into effect in May, 1922, there is a Board of Trustees consisting of thirty members, as follows: Massachusetts, twelve; Maine and Rhode Island, three each; New Hampshire, New York, Vermont, Connecticut, Illinois and Ohio, one each; elected by the Board of Trustees of the General Convention, six.

Directors: President, Prof. Arthur W. Peirce. Treasurer, Mr. Arthur E. Mason. Clerk, Mr. Charles F. Coolidge. A. Ingham Bicknell, Esq. Cornelius A. Parker, Esq. Mr. Victor A. Friend. Mr. R. L. Richmond. Rev. Frank Oliver Hall, D. D. Rev. John Smith Lowe, D. D.

Trustees: Prof. Arthur W. Peirce, Dean Academy, Franklin, Mass.; Mr. Arthur E. Mason, 77 Franklin St., Boston, Mass. Mr. Charles F. Coolidge, The Riverside Press, Cambridge, Mass.; A. Ingham Bicknell, Esq., 6 Beacon St., Boston, Mass. Cornelius A. Parker, Esq., 1026 Tremont Bldg., Boston, Mass.; Mr. Victor A. Friend, 32 E. Wyoming Ave., Melrose, Mass.; Rev. Frank Oliver Hall, D. D., 132 Pleasant St., Arlington, Mass.; Rev. John Smith Lowe, D. D., 176 Newbury St., Boston, Mass.; Mr. R. L. Richmond, 26 1-2 Merchants Row, Rutland, Vt.; Mr. Ralph W. E. Hunt, 21 and 23 Forest Ave., Portland, Me.; Rev. W. E. Kelley, 123 Pine St., Lewiston, Me.; Rev. Clarence L. Eaton, Yarmouth, Me.; Rev. Asa M. Bradley, Kingston, N. H.; Rev. George F. Fortier, Morrisville, Vt.; Mr. Carl A. Hempel, 211 Security Bldg, Lynn, Mass..; Rev. George E. Leighton, D. D., 55 Curtis St., West Somerville, Mass.; Mr. Charles C. Nichols, 43 Corey St., Everett, Mass.; Rev. Stanley G. Spear, 5 Stanmore Place, Roxbury, Mass.; Mr. Joseph L. Sweet, Attleboro, Mass.; Rev. Isaac Smith, 611 Westford St., Lowell, Mass.; Mr. James D. Carpenter, 35 Union St., Woonsocket, R. I.; Mr. Leslie F. Mowry, 126 Mitchell St., Providence, R. I.; Rev. Julian S. Cutler, 6 Brook St., Pawtucket, R. I.; Mr. Charles B. Pinney, Stafford, Conn.; Rev. F. W. Betts, D. D., 1125 Midland Ave., Syracuse, N. Y.; Mr. Arthur Nash, The A. Nash Co., Cincinnati, Ohio; Rev. Joseph M. Tilden, D. D., Galesburg, Ill; Rev. James W. Vallentyne, 124 Kenilworth Ave., Oak Park, Ill.; Hon. Roger S. Galer, Mt. Pleasant, Iowa; Rev. Lee S. McCollester, D. D., Tufts College, Mass.

Elected by the Trustees of the General Convention: Hon. Roger S. Galer, Rev. Frank Oliver Hall, D. D., Rev. John Smith Lowe, D. D., Rev. Joseph M. Tilden, D. D., Rev. Lee S. McCollester, D. D., Rev. George F. Fortier.

The net assets of the House are about $300,000, consisting of periodicals, books, plates, etc. It publishes and owns the titles and copyrights of one hundred and fifty volumes and three periodicals, viz: *The Universalist Leader, The Sunday School Helper* and *The Ambassador*. It is located at 176 Newbury Street, Boston, Mass., with a Western office at 1060 Dorchester Ave., Chicago, Illinois.

BOOK ROOM

Alvar W. Polk, Manager

The Universalist Publishing House will furnish promptly any book published anywhere. Give our own Book Room the benefit of your patronage. All profits go to denominational purposes.

DENOMINATIONAL DIRECTORY

The General Convention

President—Rev. J. M. Atwood, D. D., Canton, N. Y

Chairman of Executive Committee—Rev. J. M. Atwood.

Secretary—Rev. Roger F. Etz, 176 Newbury St., Boston.

Treasurer—Ingham Bicknell, 6 Beacon St., Boston

Chairman of Murray Lectureship and of Denominational Literature—Rev. Frank O. Hall, D. D., 132 Pleasant St., Arlington, Mass.

Director of Social Welfare—Rev. C. H. Pennoyer, 176 Newbury St., Boston.

Women's National Missionary Association

President—Mrs. Ethel M. Allen, 411 Glen Echo Circle Columbus, O.

Board of Foreign Missions

Chairman—Rev. Fred C. Leining, 38 Adelaide Ave., Providence, R. I.

Secretary—Rev. Roger F. Etz, 176 Newbury St., Boston.

Universalist Comrades

President—Victor A. Friend, 32 E. Wyoming Ave., Melrose, Mass.

Secretary—Alvar W. Polk, 176 Newbury St., Boston.

General Sunday School Association

President—Rev. George E. Huntley, D. D., 176 Newbury St., Boston.

Japan Mission Council

Chairman—Rev. H. M. Cary, 1753 Higashinakano, Tokyo Fu, Tokyo, Japan.

Young People's Christian Union

President—Ellsworth C. Reamon, Minneapolis, Minn.

Superintendents of Churches

General Superintendent—Rev. John Smith Lowe, D.D., 176 Newbury St., Boston.

Southern Superintendent—Rev. Francis Britton Bishop, D. D., 1414 33d Avenue N., Birmingham, Ala.

Southwest Superintendent—Rev. James Houghton 408 W. 7th St., Junction City, Kan.

California—Rev. C. E. Nash, D. D., 1363 S. Alvarado St., Los Angeles.

Connecticut—Rev. Theodore A. Fischer, D. D., 409 Edgewood Ave., New Haven.

Iowa—Rev. O. G. Colegrove, Mitchellville.

Kentucky—Rev. Thomas M. Murray, 917 E. 9th St., Hopkinsville.

Maine—Rev. Stanley Manning, 23 Capitol St., Augusta.

Massachusetts—Rev. Leroy W. Coons, D. D., 176 Newbury St., Boston.

Mississippi—Rev. A. G. Strain, 216 Jones Ave., Atlanta, Ga.

New Hampshire—Rev. George F. Fortier, Morrisville, Vt. (Acting.)

New Jersey—Rev. H. R. Rose, D. D., 815 S. Eleventh St., Newark.

New York—Rev. G. D. Walker, D. D., Carthage.

Ohio—Stanley C. Stall, 3935 S. Jefferson Ave., Norwood.

Pennsylvania—Miss Jennie Lois Ellis, 1517 North 15th Street, Philadelphia, Pa.

Rhode Island—Rev. R. R. Hadley, 145 Chester Ave. Providence.

Texas—Rev. R. L. Brooks, Elgin.

Vermont and Quebec—Rev. George F. Fortier, Morrisville, Vt.

Wisconsin—Rev. L. R. Robinson, 926 Lake Ave., Racine.

Maritime Provinces—Rev. Oluf Tandberg, Brunswick Hotel, Halifax, N. S.

UNIVERSALIST PUBLISHING HOUSE

Is a missionary agency of the Universalist Church

All its resources are at the service of our Church and its faith.

Its opportunities for service are far greater than its resources.

It needs additional funds for missionary publications.

It needs endowed subscriptions for college and public libraries.

It will receive annuity funds paying interest to the donor for life.

THE
Universalist Leader

Two Dollars a Year | 107th Year | { New Series } | Vol. XXVIII | No. 5

ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

OUR CHRISTIAN SERVICE FUND

IF it is raised in full, the world service fund will not be an enormous sum, and yet it will be large enough to be considered important. Two hundred thousand dollars a year is the interest at 5 per cent on four million dollars. It is large enough to do much damage with, and large enough to give a big boost to vital constructive projects. To have charge of such a sum as the income on four million dollars for a period of five years may well bring a sobering sense of responsibility to the Board of Trustees and to the Convention which elected the Board. It adds one more to the many important duties attached to membership on the Board, and it is one more call to voters in our General Convention and to parishes electing voters to be actuated by something larger than personal or sectional likes or dislikes.

There are principles underlying the administration of such a fund of which we may well remind ourselves in the beginning.

It is not enough to do well with it; an intelligent body of free Christians ought to do the best possible. There is an immense amount of giving money which is bad, useless, and harmful, and an immense amount in addition of which the best to be said is that "it is not as bad as it might be."

The principles which should guide a committee passing on applications for grants under this fund should be these:

1. Appropriations should emphasize our belief in man as man regardless of creed, race, nation or social status.

2. They should promote interdenominational co-operation.

3. They should back up pioneer projects which the average man does not appreciate and help, but which the clearest thinking of our denomination asserts to be important.

4. They should go to causes which will be made stronger, not weaker, because of our help.

5. They all should be made for work which is educational in the broadest sense.

There is a job ahead for somebody if this thing goes through. It must not be left to any group of men who can give it only the last half-hour of a wearing two days session, but to a committee of men who in addition to big hearts have wide knowledge of this world and solid common sense.

* *

THE MAN WHO SAVED BISON AND BIRDS

AFTER a long and courageous fight for life against an incurable disease, Ernest Harold Baynes is dead at the age of fifty seven.

As these words are read there will be available in the *Outlook* a poem he wrote on "Facing Death," when he was told that he could not live.

In his home at Meriden, N. H., his great book on the work of animals in the World War lies only half written. His keenest regret was that he could not finish the telling of this story.

But Ernest Harold Baynes has done a great work and that work will go on for years to come.

As secretary of the American Bison Society, he aroused the interest of Theodore Roosevelt, then President, and they secured the action necessary to save this majestic animal from extinction.

By his lectures and writings, and especially by his book, "Wild Bird Guests," he has contributed much to saving the song birds. Through his hard work over two hundred Bird Clubs have been organized in the United States and Canada.

One of his deepest convictions was that the most important part of education was *education to be kind.* In the foreword to "Wild Bird Guests" he quotes MacKaye: "Kind hearts need no compulsion to be kind." The solution of the problem of conserving bird life and every other kind of wild life lay, he believed, in creating such an interest in and a love for birds, trees and flowers that people will "not only have no desire to destroy them, but will actually fight to prevent their destruction." He recognized that people do not like to be told by statute or otherwise not to do things that they very much want to do, and that therefore real advance comes "through a new interest and love." "Wild Bird Guests" has had an enormous influence in creating this interest and love by its concrete stories of the birds who came to trust him, light all over him, take food from

his hand and lips, and come through the open window to his dining table. The kind of a gentleman he was we see in the sentences: "It is not possible for us to be indifferent to the welfare of invited guests. The moment a person—be it man or bird—has accepted our hospitality, has broken bread with us, has eaten our salt, our relations toward that person have changed. We have been looked upon with eyes of friendship, we have been trusted, and if we are even half decent we can not betray our trust."

Seeing clearly that education to be kind was fundamental, Baynes saw also that *compulsion to be kind* had to back it up. He worked for more and better conservation laws. Once enacted, it was possible to enforce them because Baynes and other nature lovers went on with the work of education. Compulsion became an ally of education and education backed up compulsion.

There came to Baynes another step that he had to take which caused him bitter pain and broke dear relations of friendship. He had vision to see that there is such a thing as *being cruel to be kind.* He stood out against the anti-vivisectionists—organized the "Committee for Protection of Animal Experimenation," and became field secretary of the "American Association of Medical Progress." He threw himself into this work "to promote the health and happiness of men and animals, and to prolong life." He personally investigated the charges of cruelty in laboratories and reported that experiments were carried on with every precaution to prevent pain.

To him real kindness was a far nobler quality than the weak sentimentality which so often ruins children and weakens the race.

Through all the pain, labor and conflict of his life, he demonstrated the *abiding joy of kindness.* "There is sound economic reason," said Theodore Roosevelt "for protecting the birds, and in addition there is ample reason for protecting them simply because they add immeasurably to the joy of life." Thousands of people all over our country, who never saw Baynes are happy to-day to think that he had this deep spring of joy within him.

In this bitter winter weather the birds which have come down from the North to the little New Hampshire village where he lived, and all who have stayed behind when the other birds went South, sit waiting for him.

Perhaps there is no greater claim his life makes to our gratitude than the assurance we have that these little chickadees, crossbills, nuthatches, and grosbeaks will not wait in vain or perish in the storm, because of the thousands Baynes has inspired to carry on his work.

* *

WORTH SUPPORTING

THE Southern Industrial Institute at Camp Hill, Ala., for whites, and the Hampton and Tuskegee Institutes in Virginia and Alabama, are the kind of places in which to put money if we propose to give any help along the line of education.

Where we wish to do something to bridge the chasms stretching between races, the Hampton and Tuskegee schools make an especial appeal. All who visit either of them speak of their efficiency and of their spirit.

Recently Dr. Wm. J. Schieffel of New York visited Tuskegee as chairman of the board of trustees. He spoke of his predecessors as chairman—Robert C. Ogden, Wm. H. Baldwin, Seth Lowe and Wm. G. Willcox—and of the two principals the school has had —Booker Washington and Robert C. Moton—and then said: "When you think of the men whose names I have just mentioned and try to decide what was the ambition, the impulse that made them love the work here and render the service they did, you will find in every case that it was because they had faith in God and they tried best to follow the example set by the Son of God. Those men were the most practically pious men I ever knew. They were really great and their love was so great and they loved so much that they were not troubled about the doctrine. I think there is a text something like this: 'Whoso doeth His will shall know the doctrine.' We do not need to argue about fundamentalism or modernism if we just look at Christ's example and try to follow it."

Called as we are to a many-sided service, and one part of it straight, clear and honest thinking, we can not subscribe fully to praise of disregarding the doctrine, but we can endorse practical service as the greatest good of life and the spirit of Christ as the essence of religion.

We hope that our people will help Hampton and Tuskegee—which have united their forces in getting an endowment fund—and help Lyman Ward at Camp Hill first of all, because they are doing needed work in education and doing it well, but also because these schools tend to free pupils from bigotry, create the open mind and tolerant disposition and emphasize the following of Christ in individual purity and community service.

* *

ILLUSTRATING THE GOOD IN MAN

THE *American Magazine* recently offered prizes for the best stories on "The Finest Thing I Ever Knew a Person to Do." In the January issue of that magazine the winning articles are published. The third prize story was the familiar one of a young man on a railroad train giving up his own plans to take care of an old lady whose son was delayed in meeting her. The second told the story of old "Israel," a slave, body servant to a Confederate officer, who charged him the night before an attack on a Union fort to pack a mule and take his letters, side-arms and personal effects home in the event of his death. Old Israel had to wander two thousand miles on foot leading his mule, was nine months doing it, was often captured by Federal soldiers, but at once released, was told he was a free man before he arrived, but replied, "I promised marster, and bless Gawd I'se gwine do it."

The winner of the first prize tells what purports to be the true story of his father, who moved to Illinois in 1844 and bought a quarter section of land of an alleged owner and improved it. Some time later the real owner, Daniel Sprague of Pittsfield, Mass., drove up with his lawyer.

Though the information the men brought was a terrible shock, they were invited to put up their horse and feed him and come in to dinner.

In the intervening time they looked over the improvements—"a roomy one-story house, two large barns, well fenced pastures, a young apple orchard, small fruits and a garden."

As he was ready to drive away Mr. Sprague said: "I have decided to deed the place to you and you can pay me the balance due on your former contract. I like the way you are developing the farm and (turning to the row of little faces eagerly watching him) I like the young stock you have here."

Over the story the author wrote the caption: "He Could Have Turned Us Out of House and Home."

A part of the mission of the Church and the religious press is to find and to relate such incidents. Whoever does it will be accused of sentimentalizing and pollyannaizing, but they will be helping keep the balance true.

* *

"BUT I WAS PRESENT"

THERE exists in northern Africa a primitive Mohammedan state named the Riff, which is waging an apparently successful war against Spain. At its head is a ruler named Abd-El-Krim—the man who succeeded in uniting the scattered tribesmen and holding them together in a long struggle for independence.

Paul Scott Mowrer, the famous war correspondent, recently penetrated to the wild Riff territory and interviewed Sultan Abd-El-Krim for the *Westminster Gazette Weekly* of London.

Referring to the battle of Anual, where a Spanish Column of 20,000 men was ambushed and destroyed by the tribesmen, he asked Abd-El-Krim, "Who planned the Riffian victory?"

"God planned it," he answered, "but I was present."

The Sultan is a Mohammedan and not trained in theology, but in seven words he put the essence of modern thought in religion.

Back of all is the plan and purpose of God. In all is the necessity of the co-operation of man.

"God planned it but I was present" might well be framed and hung in our studies and offices as a continual call to both faith and works.

* *

WISE, TIMELY AND GRACIOUS

JOHN D. ROCKEFELLER, JR., has given four million yen, or $1,600,000, at the present rate of exchange, to the Imperial University of Tokyo, Japan, for the restoration of the library destroyed by the great earthquake and fire of 1923.

The money may be used either for the building or to replace the 80,0000 volumes which were lost, or for both purposes. He attaches no conditions.

Benefactions for libraries, especially for university libraries, are among the wisest made.

This gift is especially timely. It holds up before the entire Japanese nation proof positive that a great body of American people have for them good will and sympathy.

And it is calculated to do an enormous amount of good because it is made by a gentleman in a polite and gracious way.

"I quite realize," he cables to the president of the University, "that in time the Japanese people will themselves accomplish restoration of their cities and institutions which have been destroyed. However, I shall regard it as a great privilege to be permitted to hasten the day when your university, which stands among the foremost institutions of learning in the world, will again be provided with adequate library facilities."

Here is a gesture that the Japanese nation will appreciate. For, hard as it may be for some of our people to understand, the Japanese would prefer that kind of gesture without Mr. Rockefeller's money to all of Mr. Rockefeller's money without the gesture.

So would we.

* *

CHAMPE ANDREWS IN NEW YORK AND BOSTON

WRITING the story of the New York dinner between 12.10 and 1.20 a. m., and hurrying copy to catch the last train for Boston, we omitted reference to the most eloquent little address made at the dinner,—that of Champe Andrews of Tennessee.

> "Geographically and denominationally," he said, "I may seem to be out of place, but never have I felt as much at home as I do here to-night among these Universalist brothers. I rise to say that I want to do my part and to subscribe a thousand dollars.
>
> "I am tired of a religion which says do just what you can for individual salvation and which has no thought for social service.
>
> "I am tired of a religion which spends all of its time on preparing the soul for heaven and has no time to add to the happiness of earth.
>
> "I am tired of a God who works only on Sunday. I don't believe in a God who belongs to the union.
>
> "I am tired of a religion which marches to the dirge music of a great negation. I want to keep step to the drum and fife of a great affirmation such as you have made here to-night.
>
> "Foxes have holes and the birds of the air have nests, but if I understand Christianity we follow a leader who bivouacs on the field with those who have not where to lay their heads.
>
> "In the record there is but one story where the Master is pictured as blasting and destroying. He reached out and withered the fig free because it did not bear fruit.
>
> "I hope that what Universalists have done here to-night, will bring back to this old world the one magic thing which will redeem it."

Champe Andrews is famous throughout the South as an orator, but he never appeared to greater advantage than when he rose to pay this little tribute to Universalism and make his own contribution.

In the days of his wealth a thousand dollars would have meant little to him. Just now, as he is fighting his way back to financial independence, it means sacrifice.

As we go to press, Boston Universalists are welcoming Champe Andrews as one of the principal speakers at the Boston Laymen's Dinner.

Cruising Cross Country

V The Four Way Lodge

John van Schaick, Jr.

TO most people whom I meet the Pine Barrens of New Jersey do not mean much. They convey a hazy impression of an uninteresting wilderness covered with scrub pine. Those who are up on their history remember dimly perhaps the sand robbers of the American Revolution in the wild wooded region back from the Jersey coast. Those who go to Atlantic City or Lakewood ride for miles through these thinly populated areas. The most of us know nothing about them and see no reason why we should.

For those who have eyes to see and ears to hear it is an illuminating experience to penetrate to the heart of this region, and a greater experience to linger there a few days. In the first place it has a flora which is distinctive. The state of New Jersey has published a large volume showing how in geologic ages past a considerable part of the state was an island cut off from the mainland by a sound running roughly from the waters of the Delaware to the waters of the Hudson. Isolated, the vegetation remained unmodified by factors which were operating on the mainland. Many plants tell interesting stories of remote ages long before history began. In the second place, it is an area almost at the gateways of huge cities, and alongside important arteries of commerce, but in which one can get as far away mentally from the sights and sounds of our rushing age as in the deep woods of Maine or Canada.

Though I have lived summers in Rumson, motored often in the beautiful woods around Lakewood, visited from time to time the Murray Grove Association near Toms River, and flitted in and out of these wastes, it remained for a group of Philadelphia Quakers to put me really in touch with the region.

They themselves came to know it through a lucky circumstance in their lives. Many of them were pupils of a rare old character, Thomas Brown, who for thirty years or more was first a teacher and then the principal of the Westtown (Pa.) Friends' School. "He," said Morris Leeds, one of the group, "taught us to utilize the outing resources at our doors, showed us we didn't have to go hundreds of miles or spend large sums of money in order to travel or study nature or have a good time."

On canoe trips with "Master Thomas," as they all call him affectionately, they explored the little rivers and streams that run for miles and miles through the pine woods of New Jersey. Gradually they located favorite camping places and went there again and again. Finally they were men grown and immersed in the business or professional life of Philadelphia and other cities, and began to long for a place near one of these little rivers where they could go and take friends, and perhaps assemble once a year for a reunion.

In 1912 they bought a tract of land and built a camp. It is located four miles off the Philadelphia-Atlantic City Electric Railway, about forty-five miles from Philadelphia and about twenty from Atlantic City, in the pine woods, on the banks of the Great Egg Harbor River.

It is hard to put into words the grateful loneliness of this region—especially in the winter time—or the beauty of holly, laurel, scrub pine, beech and oak, flooded streams, the squashy bogs, the silent deserted trails winding on and on farther than one can walk with never a sign of human habitation.

It snowed hard when I started on this trip. In New York City there was a good start on the eleven inches they were to receive. In Philadelphia the streets were filled with dry sandy snow, and the swirling particles stung the face. By the time we reached Mays Landing it had turned to rain, and thereafter it rained and froze, froze and rained, until I left. There was no winter sunshine, just storm clouds, rain and mist, snow on the ground, water under the snow, icicles, snow and raindrops on trees and bushes. But the storm deepened the impression of solitude. I was glad to have it. The brilliant red of countless holly berries standing out against their glossy dark leaves was our one touch of vivid color. The fresh deer tracks in the snow and the notes of winter wrens, blue jays, woodpeckers, and crows, were our sole testimony to the presence of life which exists even when all about seems to be one vast solitude.

Henry Van Dyke once made a trip into this South Jersey country in the early springtime with these same Quakers. His account of his canoe trip "Between the Lupin and the Laurel" makes one of the most beautiful chapters in "Days Off."

I doubt if he knows the Quakers as well as I do, although he speaks truly of "a certain poise of mind and restraint of temper" they possess, "a sweet assurance of unseen things and a mind expectant of spiritual visitations."

But his interpretation of a Jersey springtime, his expression of joy in the outing and his description of the laurel in full bloom, show his best literary ability. One sentence on the laurel is perfect: "Cool, pure, virginal in their beauty, the innumerable clusters of pink and white blossoms thronged the avenues of the pine woods and ranged themselves along the hillsides and sloping banks, and trooped down by cape and promontory to reflect their young loveliness in the flowing stream."

I wish that he could have seen and described this same laurel on the dark January days when I saw it—snow on the ground, rain falling and freezing, no hint of pink or white blossoms, but the dark green glossy leaves, brave and beautiful as they bent under the storm. And I wish that he could have told the story of the holly trees out there in the wilderness. like the hemlock, pine and laurel—

> "Green not alone in summer time,
> But in the winter's frost and rime,
> How faithful are thy branches."

When one sees these trees in the few remaining spots which have not been invaded by the hunter

for Christmas greens, one realizes the tragedy of the slaughter we still permit at that glad season, of holly, mistletoe, ground pine, laurel and other lovely things on the way to extinction. The nature lovers are doing much to educate us along these lines.

When Leeds reminded me of Van Dyke's chapter and I looked it up I found that it was the second time I had followed his trail, for in the same book was his chapter on the Lake Nicatous country, Maine, to which I referred in a previous article. Van Dyke is a good man to follow even if one has to follow afar off.

The pine barrens of the region I am describing formerly were more thickly settled than now. On our tramps we would come out of the woods into more open areas now a part of the forest which once had been cleared by some settler. Hardly a trace remained of those years of cultivation.

We crossed the embankment of an old railroad which once ran up to Weymouth. In the time of the American Revolution, they dug bog iron in that region, and cast cannon for the American Army. It was a railroad of wooden rails and mule power. "Thoreau," said Master Thomas, "described a railroad where the cars were drawn by a bull and called the force moving the train a 'bullgine.' This one he would have called a 'mulegine.' "

The Quaker camp in these woods which I have just visited is called "The Four Way Lodge." Kipling's Poem, "The Feet of the Young Men," came out about the time they were building and gave them their name:

"Now the Four Way Lodge is opened,
Now the hunting winds are loose,
Now the smokes of spring go up to clear the brain,
Now the young men's hearts are troubled for the whispers of the trues,
Now the Red Gods make their medicine again."

They had among them then an architect, now dead, who drew the plans, and every stone and shingle speaks of a planner who had fine feeling for what was appropriate in the wilds. The lodge is no intrusion. It just melts into its surroundings and yet it does its work. There is the one large mess and assembly room, with fireplaces at each end which easily take three or four foot logs, and room for a table long enough to seat thirteen or fourteen without crowding, and the grate and irons, by the way, were designed and built by F. J. Stokes, one of the owners, a manufacturer of Philadelphia.

There are two bunk rooms giving off the mess room on one side and a little kitchen on another side. There are closets and toilets and an attic in which to put extra beds or mattresses. And there is a large covered porch which is almost indispensable since the camp is used mainly in the winter.

Material things are more or less important when one goes into the woods, but the men one goes with are much more important. A misfit is a double misfit camping or traveling. A mean, selfish man shows up unmistakably against the background of such an environment. Just as truly the considerate, the unselfish, the thoughtful person is revealed. And a bore is a wretched anomaly in the woods. We have to put up with him in our business and we ought as Christians to be kind to him always, but I am sure that the good God does not want him to go camping. There he is a desecration. He profanes the noblest of all temples. We had none such. We had a group of picked Quakers, and many of them were men of distinction.

There were the president of a Quaker college and the professor of Philosophy of the same college, who is an author of considerable fame and a preacher and lecturer at many great colleges of the United States and Canada. There were manufacturers—one of scientific instruments, one of woolen yarns, one of steam specialties, two of box-making machinery, one of chemical and pharmaceutical machinery, and one of steel pens.

There was the vice-president of a trust company, a public service commissioner of the state who is also an importer of dye woods and dye stuffs, the head of one of the largest Friends' schools, the secretary of a peace society, a physician of distinction, the head of a large canning corporation in Maryland, and one man who described himself as a "plain Jersey farmer." And with all these was Master Thomas, active and vigorous still, retired schoolmaster, father and father-in-law of professors, and all the way up from Florida, his winter home, just for this reunion.

In the group there were many of the men who were the backbone of the American Friends Service Committee during and after the war—Rufus Jones, the chairman, Alfred Scattergood, for a long time head of the work in Germany; Morris Leeds and Henry Scattergood, who went over on the ship in June, 1917, with the original party of the American Red Cross and laid the foundation for the noble work the American Quakers did in France in co-operation with their English brethren; Charles Evans, who became head of that work, and Frederick J. Libby, who did brave, useful work for the American Red Cross, but who is now called a "Red" because his society is doing the most aggressive work against Prussianism here at home being done by anybody.

Besides these there was Waring, a type of the men whose war job I often think was the hardest of all. He is the hard working partner who carried on at home, while D. Robert Yarnall of his firm carried heavy burdens abroad.

Other leaders in this work, like Charles Rhoads of Philadelphia, have met here in former years but were not able to come this time.

These friends plan definitely for an outing together which starts each year on New Year's Eve, and runs for two, three or four days, depending on how the holidays come. There generally is room for two or three guests, of whom this year I was lucky enough to be one.

The man chosen to take charge of the mess fills up his car or cars with the most wonderful hams and steaks, and occasionally a goose or turkey. The canner gets hold of cases of peas and beans, the finest known to the trade. There are extensive mushroom houses just out of Philadelphia in the valley of the Toughkenamon and apparently bushels of these are purchased. There are yams and white potatoes, and, because it is Philadelphia, pails of Philadelphia scrapple, which I have learned never to refuse. Best of all, on top of boxes of bread, butter, eggs, tea, coffee,

oranges, bananas, apples, nuts, figs, dates, there is piled a coal black Philadelphia negro, hired as cook and dishwasher. No matter what famous camp cooks some of us may be, with such a party African reinforcements save the day. Then every man who arrives from town carries a big box of candy, or cheese, or anything else he can grab as he runs for the Market Street Ferry.

Now I must not convey the idea that the Quakers are gourmands or count eating among the first things of life. But I put it to any possible critic this way: given a dozen or fifteen healthy men, release them from exacting burdens and duties, put them out in the woods with old friends and comrades, let them chop wood for the fireplace, haul water up the river-bank or paddle or tramp half a day in the sharp winter air, then tell me if you do not think there will be need of some thousands of calories of food just to sustain life. And if you are going to the trouble of getting up such a party think you there is not virtue in having the food of the best? No, with the memory of those steaks and hams, that hot corn bread, and apple sauce, and that scrapple, still with me, as I write on the Pennsylvania Limited going west, I defend this party from all charge of undue or weak yielding to the things of the flesh.

The real atmosphere of the place will be clearer if I am able to reflect something of the talk in the big circle nights before the fire. It covered a wide range of subjects. It broke up into little groups of two or three, each man speaking to his neighbor, then all at once it would become general.

We all listened when the doctor described a preacher who lost himself in words, began nowhere and ended nowhere, and yet people said, "He is so spiritual."

"What is it to be spiritual?" said the doctor.

"It is the liberation of all the faculties of the mind," the professor, to whom we turned, said, as near as I can remember, "the stirring of all the best emotions to act on the will and make it choose the highest and best."

"Isn't there a danger in spirituality?" some one put in. "Doesn't it often become an end in itself?"

"Before George Fox," said the professor, "the mystics yielded to that temptation. The contribution of Fox was this: He insisted that when a man saw a thing, he ought to go out and do it, that communion was not enough, that service must follow."

On Saturday night the professor read a paper he had just prepared for publication on "What I Think about God." It was as near an unanswerable argument for the existence of God as I have ever heard, and then the most reverent kind of presentation of the modern view of the immanence of God. It was adapted to meet the doubts of thinking college men and women who have come to realize that this is a universe of unbroken order and development. God to him was limitless, but there was no using of the old terms of Omnipotence and Omniscience, which lead to endless debate on foreordination, presdestiation and other philosophical difficulties. The paper is one of a series to be edited by Joseph Fort Newton for a publication of large circulation, and then it is to come out in book form. I shall try to get permission later to reprint it in the *Universalist Leader*.

Gilroy, editor of the *Congregationalist*, remarked recently of the author, "He is one of the greatest religious thinkers and writers that we have in this country."

In the discussion after the paper and in all the discussions I was struck again with the characteristics of the Quaker mind. They think for themselves. They are outspoken. With the clearest recognition of the greatness of the paper, there was the frank assertion that the treatment of this point was too long or of that point too highbrow for a popular magazine. The professor, famous authority though he is, took suggestions kindly and profited by them. I never felt more deeply the importance of a philosophical background or of training in thinking things through than I did in this company. Some frankly said they didn't understand or could not express. Others, plain business men, stood up man to man with the professor on his own ground and made comments which went to the very heart of the most fundamental problems with which the mind has ever grappled.

The Quakers do not have an official ministry. Does not this tend to make the rank and file feel a responsibility to understand things for themselves and interpret for others? Does it not make them thoughtful and independent?

The whole educational environment of a Quaker seems to me almost ideal: His schools and colleges liberate his mind. His Church trains him in resourcefulness.

During the war I was struck again and again by the initiative and ability of the average Quaker boy. Thrown into the most difficult situations, he would stand on his own legs and fight his way out. He was ingenious in expedients. He was good at making bricks without straw. And wherever I have met the Quaker, at the Four Way Lodge as in the war, I have realized the wonderful combination in his religion of the mystical and the practical. He trusts the direct revelation of God—the inner light—and he feels a tremendous concern to serve humanity.

Quaker mystics felled trees. sawed boards, and built houses in regions devastated by the war, and then wrote poems about the service of God, about such labor of the hands being prayer, about religious communion entering into all the experiences of life.

It did not seem a great jump from hours of communion to hours of hilarious laughter over some of the best stories I have ever heard in my life. What a gift it is to remember funny stories and be able to repeat them so as to convulse a crowd. It is a great ministry, too. It is hard not to be able to do one's share. But we to whom the gift is denied may comfort ourselves with the feeling that the world needs good listeners also, and that it is something of a gift to know that you do not possess a gift.

These men who told the stories, who carried on the deep discussions, who tramped, and cooked and had this happy time together, were the Leeds brothers, Morris and Arthur, the Scattergoods, J. Henry and Alfred, Wm. W. Comfort, the president of Haverford, Rufus M. Jones, the great philosopher, Edward S.

Wood, F. J. Stokes, William Silver, Bernard G. Waring, Charles Evans, Frederick J. Libby, Dr. Walter Mendelson and Master Thomas K. Brown. All were worthy of being there. They are not very strong for praise. They detest flattery. I hope that if by chance they read these notes of an unusually happy journey, they will read out what seems to them fulsome and read in simply the gratitude of a sincere friend.

Jane Steger in the *Atlantic Monthly* tells us about something which flows from true friendships, tangible almost as warmth and sunshine, and something which strangers even can feel in the presence of devoted friends.

Of such friends, who had "a steady affection which had lasted for many years," she wrote:

"Sometimes when I sat with them I seemed to be conscious of that feeling of warmth, a geniality that was almost tangible flowing forth from their affectionate companionship. . . . It was the atmosphere of their long standing attachment to one another. I feel sure that they were not conscious themselves of this delightful warm stream that their friendship gave off, but I was and I liked it."

It was that same warm glow that I felt as I sat before the leaping flames and listened to the talk of these true and tried friends who met at "The Four Way Lodge." There was something brighter and warmer even than the snapping logs and leaping flames. It was something, I feel sure, which never will become ashes on a cold hearth. It is one of the greatest things life gives us.

What Followed the Dinner in New York

THE Board of Trustees of the Universalist General Convention met in New York Tuesday, Jan. 20. There were present the following: President John Murray Atwood, the Rev. Vincent E. Tomlinson, D. D., Judge Roger S. Galer, Mr. Arthur Nash, Mr. Louis A. Ames, Mrs. Milo G. Folsom, Dr. Joseph R. Tilden, the Rev. Frank D. Adams, D. D., the Rev. Henry R. Rose, D. D., A. Ingham Bicknell, Treasurer, the Rev. Roger F. Etz, Secretary, and Dr. John S. Lowe, General Superintendent.

Dr. Tomlinson offered the opening prayer, which those present will long remember.

Dr. John Murray Atwood made a helpful opening address to the Board.

Laymen Before the Board

Early in the session there appeared before the Board, a committee of laymen, made up of Judge Hill, Mr. Kerr, the Western Chairman, Frank A. Dewick of Boston and Herbert Muller of New York.

They discussed the Five Year Program and the relation the New Golden Rule or Service Fund should bear to it.

There was frank, manly talk in the noblest Christian spirit. There was every disposition on the part of the Committee, they asserted, to recognize Mr. Nash's generosity and his service to mankind, and yet there need be no fear on anybody's part that one thing would submerge the other. They had been given a definite job to raise money for the Universalist Church, and they believed in the job and proposed to do it.

We were a denomination of many different kinds of people. We had leaders of many differing gifts. Our duty was to use them all, and to see that no one kind of thing was done to the exclusion of other things just as important and to which we were honorably committed.

Mr. Nash was thanked publicly by these men and his projects of unselfish service commended. It was recognized frankly that he himself would be the last one to want new projects to impair the efficiency of old ones.

The committee reported that they were well started in their new campaign, and they were going on with full speed. The Board thanked them and unanimously approved the positions taken.

Judge Hill spoke in part as follows:

"Whatever doubt any one may have had of the success of the Five Year Program has been completely obliterated by the wonderful opportunity which came to the Universalist Church last night through the generosity and far-sightedness of Arthur Nash and the other men who responded to his appeal.

"I realize that some of those present were of the impression that this might interfere with the success of the Five Year Program as offering something new and entirely distinct. Some of us have been considering the matter this morning at very great length and we are in accord in feeling that this splendid and magnificent program fits in perfectly with the Five Year Program for which we are carrying on.

"Dr. Lowe, every morning on arising, takes certain physical exercises which he finds of value in keeping his body strong and efficient. He provides food, nourishment and shelter for his body in order to keep himself in condition to render the splendid service which he is rendering the Universalist denomination. He is better able to be of service because of his physical condition, and finding himself in condition he goes out through our denomination and renders unselfish and devoted Christian service to others.

"The Five Year Program is absolutely necessary to the welfare of our denomination as it will furnish the food and sustenance to maintain it. It will make it stronger and more efficient. It will make it larger and financially sounder than it has ever been before. It needs to be in order to justify the trusteeship of this splendid fund which was established last night. We are now able to go before the parishes, ask that the Five Year Program be adopted as part of their budget, the funds turned over to the General Convention to be spent for the improvement of the Universalist denomination in order that the Universalist denomination may render more efficient service in administering this great fund for the betterment of humankind and the rendering of true Christian service. We are able now to practise what we preach in a tangible, definite, concrete way which will be understood by every man and woman in the world, and to which liberals in all denominations will respond as we saw them respond last night.

"If I might make a suggestion I would offer for your consideration the naming of this fund the Golden Rule Fund. It would eventually cause our church to be designated and regarded as the Golden Rule Church. Great organizations have come into being during the last twenty years, like Rotary, Kiwanis, Lions, and other similar clubs, standing four square

on the principle of the Golden Rule as applied to every day business life and affairs. Business men throughout this entire world are publicly declaring themselves in sympathy with the Golden Rule as a practical, vital part of existence of to-day. The church which not only professes but practices the Golden Rule will find ready response to its message in the hearts and souls of every one of these men and women and it will enable us to take a place again as the pioneer among religious liberals. I applaud Arthur Nash for what he did, for his vision in coming to us with the frank statement of what was wrong, and with the concrete solution of the problem, and it seems to me that the Board of Trustees of the Universalist Church are now confronted with the greatest opportunity that any body of men has had for years and years. It is already an inherent part of the Five Year Program. It will make our work easier and I am confident that both funds will be successfully and speedily raised and that our church will go forth stronger, more efficient, and rendering greater service than it has ever been able to render before."

Dr. Atwood in his President's report spoke as follows:

"We meet to-day under auspicious circumstances, under the lead of devoted and energetic laymen of our Church. The most serious immediate task that confronts us seems likely to be successfully discharged. This is in accordance with the proposition made to the Board at its last meeting. We can not be too grateful to these men, especially to those who have had the largest share and responsibility in launching this movement and getting it under way. Much remains to be done, and meanwhile every member of the Board should boost and assist the active committee in every way in their power. The administrative skill and energy of Robert W. Hill, happily chosen to be the Executive Chairman, are assurance that the canvass will be carried to a successful conclusion.

"At the same time I trust that we shall not heave a sigh of relief, adjourn joyfully, and go with a good conscience to the theater. Personally, much as I desire to see the five year plan triumphantly carried through, much as we need the funds which it aims to secure as a condition of aggressive work, I shall be greatly disappointed if the laymen of our Church, as a result of this awakening of interest and activity, do not take from now on a more active and responsible part in all the work of our Church, both general and local, so that through their greater interest and devotion our Church will become more vigorous, efficient and missionary.

"The first duty of a Christian Church is to be missionary in the broadest sense of the term. The Universalist Church was organized to carry its philosophy and spirit of life to others on the principle that what had blessed those who possessed this faith would likewise bless others. The motive was not to build Universalist churches, though of course churches had to be built, but to spread Universalism as a real Gospel for thought and life. When Hosea Ballou was first won to Universalism he had no idea of becoming a clergyman. But this new Gospel brought such joy to his life he felt he had to impart it to others. That made him a minister. The need of that spirit as well as of this Gospel is unchanged, and the test of the efficiency of the Church is largely whether we are fulfilling this missionary function. If we survey our whole field, we will have to admit that it is not altogether satisfactory. Our work in Japan is genuinely missionary and we are endeavoring to foster some movements here and there in this country, notably in Florida. But the people in those movements seem to be largely Northern Universalists who have emigrated to the South. Most of our appropriations are for movements or churches which we have been helping for a good while. But for the most part, in the great Southland and in the West, where our message is needed, and where the fields are really ripe for the harvest, we are doing little. Yet if we had the means and the men with the right spirit what a work we might do!

"We are now seeking more of the first—money. We must likewise seek with as much energy and zeal more of the latter—men fired with a zeal to serve their fellows in the spirit of this faith. This is imperative. If we are to do the work that is ours we must have more ministers. We can do little with the force we now have, for we have no men for new fields, not to mention some of our churches which have waited for months to secure pastors. I have talked with some of our young men on this subject. They believe that we should not wait for young men to come to us, but should go out after them. It has been suggested that we put into the field a man who has the ability of the first order, who can get close to young men and also speak of the worth of the ministry with telling effect. The idea is to have him go around among the churches, staying perhaps for several days in certain parishes to get acquainted with young men, and learn something of their spirit and ability.

"I defer making a definite recommendation until we consider the recommendations of the Commission on the Ministry, but some action in this direction should be taken. We should turn from the policy, if policy it can be called, of waiting for the right men to come to us, and make an active canvass for them ourselves, not delegate this task as incidental to the work of busy men like the General Superintendent or other field workers."

Dr. Atwood then took up the plan which has been proposed to have Dr. Joseph Fort Newton go out as a representative of the Murray Lectureship and said:

"I am frank to say, however, that I believe thoroughly in this kind of missionary work. Whether any glory comes to the Universalist Church or not, it is certain that if Dr. Newton could go among the colleges with his message he would accomplish great good. I trust we shall find a way to make it possible for Dr. Newton to go forth on this mission, even if it should mean a larger appropriation from this body.

"Somewhat along this same line is the matter of assisting the Young People's Christian Union, in the effort they are making to do efficient field world in an economical way. The members of the Board will recall that formerly the National Union had the Rev. Stanley Manning as field worker and director, and he rendered most efficient service. But his acceptance of the Superintendency of Maine deprived them of his valuable service. In view of the fact that the Y. P. C. U. has no field worker or director this Board cut down its appropriation to the National Union. The President, the Rev. Ellsworth Reamon, writes me that there have been loud and persistent calls for a field worker. Dr. Lowe will recall that the Convention at Ferry Beach was very emphatic in its demand for one. Therefore the National Union has organized out of its own workers a corps of district field men. This, however, will necessitate considerable extra expense for travel and the Union, which has heartily endorsed our five year plan, asks, if possible, that this Board grant them an additional appropriation of $500. I recommend that the request be granted. The Union is most active and efficient now—a right arm of this Church—and we should encourage the Young People in their endeavor sympathetically, practically and emphatically, so that there can be no doubt but that we are with them.

"I assume that the Secretary will present the case of Dr. Ayres, the returned missionary from Japan. Whatever may be said about the details of the arrangement with Dr. Ayres or his attitude thereto, we can not afford to be other than liberal with those who have given up their work here for five years or more, with all the uncertainty as to the future when they return which that involves. I therefore recommend the approval by this Board of the action of the Board of Foreign Missions voting Dr. Ayres what would be equivalent to a salary of $2,500 up to April 1, 1925.

"The coming Convention at Syracuse should be a notable one. The city is central for our Church, is easily reached and has most ample hotel accommodations. The Syracuse church and minister stand as high as any in the city. It is important

therefore, to take steps to secure as large a representative gathering as possible. Delegated membership in the Convention is conditional on parishes having paid their quotas or some part of them. I think some loyal Universalists are quite unconscious that their own parish is not fulfilling its ordinary obligations to the general Church. I have one church particularly in mind. I wish to suggest and recommend if deemed feasible that when the Secretary makes up the tabulated statement in the Year Book of the contributions of the Church the printer be directed to strike off a large number of the copies of these sheets so that they may be sent to the different churches. Parishioners will thus see with their own eyes what their own church and others are doing. This is good publicity, and I think a legitimate appeal to pride and loyalty, and I am sure it would make some difference in the way churches fulfil their financial obligations to the General Convention. It will also of course tend to make more churches send delegates to Syracuse.

"Since the last meeting the President has attended several conferences with the Cabinet, or the general officers of the Church, in Boston. He has also visited certain parishes in the interests mainly of the five year plan. If his experience in various places reflects the general spirit in our Zion, then it is possible to say that the loyalty and interest of our people were never more marked. Their spirit is practically forward-looking and they are quite responsive to the appeal that we should do better and larger things, all of which should make the members of this Board thank God and take courage."

The Board voted Godspeed to Dr. Lee S. McCollester on his six months trip to Europe, and directed that credentials be issued to him asking him to represent the Board at international religious gatherings. Dr. and Mrs. McCollester sail on the S. S. Rotterdam Feb. 3 for Gibralter. After a tour in Spain and Italy they will go to France. They will spend some time in Geneva, and attend the Congress of Free Religions in Cologne next June.

Judge Galer called attention to the death on Jan. 12, of Dr. Norman Bridge of Chicago and Los Angeles, vice-president of the Convention. Dr. Joseph N. Tilden was appointed to prepare a resolution of regret.

Mr. Robert E. Hicks of Indianapolis, visited the Board and was invited to speak. He said: "You have started something that will go around the world. I want a part in it. I am not done. What little I have done, I have done graciously. I hope to do more."

Mr. Nash addressed the Board on the subject of the administration of the World Service Fund. He said it was the understanding of Mr. Hicks and himself that the first $50,000 of the World Service Fund should be turned over to the Big Gifts Committee for denominational work. He said that in appropriating $7,000 for the Federal Council of the Churches of Christ they had acted on faith that the fund would quickly pass the $57,000 mark. He also said that in his opinion an approrpiation from this fund to send a man like Dr. Joseph Fort Newton out on a mission of lecturing and preaching to the colleges would come within the scope of non-denominational work contemplated.

Dr. Tomlinson said that in view of the facts presented Monday night by Mr. Nash, we should start a fund for the building of an interdenominational chapel at Fort Snelling. He moved that $1,000 be appropriated and given through Dr. Shutter to the Minneapolis Council of Churches for a chapel at Fort Snelling.

Judge Galer, Mr. Ames, Mr. Bicknell and Mr Nash were appointed a committee to prepare plans for the administration of the fund and to suggest a name. On motion of Dr. Tomlinson and Dr. Tilden the thanks of the Board were extended to Robert E. Hicks and Mr. Nash. Dr. Lowe likewise paid a tribute to Mr. Hicks and Mr. Nash.

Mrs. Folsom called attention to the fact that all of our work in Japan was non-denominational, and that we were trying to spread Christian ideals and principles instead of making Universalists, and urged depositing in Tokyo at once money which would be available for the purchase of a site for the Perin Cate Home when one should be available. This was done.

Dr. John S. Lowe, General Superintendent, in his report said that the greater part of the time and strength of the General Superintendent was being given to the Five Year Program. In his opinion the outstanding feature of that campaign just now is the development of the latent resources of our laymen, not only for the present but for all time.

Secretary Roger F. Etz gave illuminating facts and figures about conditions in parishes throughout the country. An abstract, furnished by Mr. Etz, of other business done in the two days session follows:

Appropriated $2,500 for Dr. Newton's work as college and university preacher.

Conferred with Judge Hill and other leaders in National Laymen's Committee, heartily agreeing with the plans outlined.

Voted appreciation to Committee which managed banquet so successfully.

Received report of the establishment of the Universalist National Cemetery Association, organized to hold land at Murray Grove for cemetery purposes.

Voted to express to Mr. Nash and Mr. Hicks the appreciation of the Board for their practical cooperation of the campaign for a larger and more effective work for the Kingdom of God.

Voted to have the Cabinet fix date for the unveiling of the Murray Memorial Tablet in Alton, England, and appoint fraternal delegates for that occasion.

Received report from Mr. Galer regarding progress of settlement of the estate of Laura Ann Smith of Princeton, Ill., from which the Convention will receive a considerable addition to its funds.

Voted to co-operate with the W. N. M. A. in its work in Tennessee and to assist in financing to the extent of one-half the appropriation of the Association.

Voted to adopt the recommendation of the Commission on the Ministry looking toward solicitation of our parishes for more candidates for the ministry to meet the larger needs of the future.

Accepted the resignation of Rev. James Vallentyne as transportation agent for the Convention and authorized the President to appoint his successor.

Referred to a committee for investigation and report the suggestion that Universalist Headquarters be established at Lake Chatauqua, New York.

Received encouraging reports from Mission Churches and voted appropriations from Mission Funds to West Virginia; Waterloo, Iowa; Grand Rapids, Mich.

Adopted the following Resolution on the death of Dr. Norman Bridge, one of the Vice-Presidents of the Convention:

"We have heard, with the deepest of regret, of the death of Norman Bridge, physician, author, philanthropist, patron of education, vice-president of the Universalist General Convention, and a lifelong friend of the Church.

We record our appreciation of his high character as a man of spiritual ideals, generous impulses, and magnanimous deeds;

"We recognize the futility of any attempt, upon our part, to voice this irreparable loss to our Christian fellowship, and the impossibility of expressing to Mrs. Bridge our sincere sympathy in this, her hour of sorrow, but prefer by a silent, rising vote to thus indicate these inexpressible feelings."

Appropriating Funds for the Federal Council

FOLLOWING the big dinner Monday night at the Hotel Commodore, New York City, at which the Universalists of the country started a drive for a million dollar fund to be used for non-denominational Christian service, the Board of Trustees of the Universalist General Convention held a session Tuesday morning at the Hotel Commodore at which they appropriated the sum of $7,000 for the work of the Federal Council of the Churches of Christ in America—the first appropriation under this million dollar fund.

The Universalist Church is not one of the denominations which make up the Federal Council of the Churches of Christ in America. The conviction of Arthur Nash of Cincinnati, and other leaders of this new drive, is that the Universalist Church ought to support Christian service of any kind, whether it belongs to them or not and whether they are recognized in it or not.

Following the vote making this appropriation to the Federal Council, Dr. Worth M. Tippy, one of the Secretaries of the Federal Council, was ushered into the session of the Board and presented with a check for $7,000. The General Superintendent of the Universalist Church, Dr. John Smith Lowe, made the presentation speech, as follows:

"We of the Universalist Church have been a pioneering religious body for more than a century and a half. In the realm of religious thought we have kept pace with other leaders in proclaiming the Fatherhood of God and the Brotherhood of man. Of one blood God created all races and nations of men. All through our history we have insisted that beneath our diversities of belief and organization there is a deep underlying unity.

"Most thinking men and women to-day accept this affirmation theoretically as the statement of a self-evident truth. Our next great obligation is to apply this truth to all human relationships. The vindication of truth in argument and logic is always easier than the task of inspiring people to live in accordance with the truth that has been discovered.

"Once again we desire to go forward with the pioneers of all creeds and of none, whose absorbing passion is to translate love into action and faith into works. We would unite, in spirit and in devotion, with our fellow men of all sects and nationalities in a supreme effort to make Christ's law of Universal Brotherhood the universal practise of life.

"As a Church we would think not of ourselves primarily, but of humanity and of the kingdom of heaven on earth. Our prayer is that we may magnify the things which unite us and minimize the things which divide us. We have learned of your efforts and those of the association with which you are connected to promote the practise of Brotherhood among industrial groups in various towns and cities over the country. We wish to assist you in this important work. To this end I have the honor to tender you, and through you to the Federal Council of Churches, this check for $7,000 to be used in furthering this commendable enterprise to which you have given so much of your time and thought. May God bless you and your colleagues in your labor of love."

Dr. Worth M. Tippy of the Federal Council responded as follows:

"It is a beautiful thing which you have done here this morning. I am keenly aware of the fact that the Universalist Church is not a member of the Federal Council of the Churches of Christ in America, a thing to which your speaker was gracious enough not to refer. Your desire to help in our work and your presentation unanimously of this generous check affords a beautiful illustration of the thing you have been talking about, the spirit of brotherhood and good-will and the practical application of the Golden Rule. I sincerely hope that it will have a salutary effect in promoting the spirit of Brotherhood all through the Churches. I have been deeply convinced for years that if we could abandon some of our theological and controversial preaching and go back to the New Testament as a guide and talk as Christ talked, we would find out that our differences are not intellectual in this world but moral. The teachings of our Lord were simple and constructive. Sometimes I wonder how we Christians can divide outselves up over questions of intellectual interpretation instead of over the real issues of whether men will be brothers or not. The great parable for to-day of the New Testament is the parable of the Good Shepherd. He gave his life for the sheep and for the least fortunate of the sheep. The greatest task before all of the Churches to-day is to make his teachings understood everywhere. The real job of the Church is to make clear the Golden Rule.

"I promise you that we will make good use of this check, and in spending it we will consult with you Universalists even if you are not formal members of the Council. Dr. Pennoyer, your social service secretary, already sits with us in our conferences. This money will be spent by the Federal Council of the Churches of Christ in America, through its Commission on the Church and Social Service. It fills a gap for which we have no appropriation. We shall devote it for work for industrial good-will. All over the country we are having conferences between em-

ployers and employees. We make them very concrete. We are trying to get beyond generalities. We are taking up concrete cases of discord and trying to remove the causes of conflict. We are bringing together the greatest leaders on both sides. We have not had any fund for the organization of these conferences. This money will pay for the work of organization for the next year.

"I want to thank the Board of Trustees of the Universalist Church, and especially our dear brothers. Arthur Nash and Robert Hicks, who have done so much to bring this matter to your attention."

At the Universalist Laymen's dinner $233,000 were pledged and $38,000 were paid in. This, however, is regarded by the laymen as only a beginning. Contributions are extending over a period of five years. Of the entire amount $100,000 has been promised by Mr. Nash and $100,000 by Mr. Robert E. Hicks, editor of the *National Specialty Salesmen* of Indianapolis.

Other important contributors were Dr. Joseph Fort Newton, minister of the Church of the Divine Paternity, New York, who gave $5,000. A Jew, a Catholic, a Baptist and a Methodist likewise gave $5,000 each to this Universalist World Service Fund.

The Five Year Program

IV. The Washington Memorial Church

Clarence E. Rice

SECRETARY HUGHES, speaking before a large audience of scientists in Continental Hall the other day, began his address by saying, "Washington is yours." In a special sense the Capital belongs, he affirmed, to the people. In yet a more vital and definite way the Universalist church of Washington belongs to all our people. It had its inception in the heart of our Convention and in the feeling of our people that we should be represented in the Capital of the nation. All through the years the Washington church has been a national church. There has not been a state in the Union but has been represented in the Church of Our Father, and to-day we count as members brethren from the East, West, North and South. Washington is the gateway to a large region on the South, and every year hundreds of thousands pass back and forth, pausing awhile to view the city they call their own. Every winter we have unusual numbers of Universalists from all over the country, breaking their journey at this point and seeking out their church.

This has gone on for years, and many of our friends have felt the utter inadequacy of our present plant fitly to represent our faith in the nation's Capital. Our society here has labored for years under great disadvantages, without proper rooms for Sunday school, social welfare work, or church functions which every parish that hopes to grow should have. Our people here have worked against great odds, with few modern conveniences, and it is surprising that the Church of Our Father has made such progress.

Many people come and note our poor equipment, the uninviting surroundings and the unprepossessing outlook, refuse to ally themselves with us, and seek elsewhere for a church home. These conditions have existed for years and have been recognized by many who have had the welfare of our church at heart.

When, therefore, it was proposed to our Washington people that the Church at large build a National Memorial Church worthy of our cause and worthy of the Capital of a great nation, they gladly assented. The suggestion did not come from our people here. It was planned and submitted by representatives of our Church at large. It is only just to make this known.

With this understanding, the Washington church turned over to the Convention its vested funds, amounting to some $12,000, and planned to sell its church property so as to raise about $90,000 as its contribution to the new Memorial Church. At two of the bi-ennial sessions of our General Convention we have voted to carry forward this great plan and establish our Church in a fitting way at this strategic point in our nation. This is why the Washington Memorial Church is the fourth unit in this Five Year Program to which the whole Church has set its hand. It is an inspiring outlook. With a church plant worthy of our city and our faith we can count on many accessions to our membership and congregation.

This contention is borne out abundantly by numerous instances among our sister communions that have built memorial churches in Washington. Unitarians, Methodists, Episcopalians, Lutherans, Presbyterians, Baptists and others are among the number that have found that this sort of missionary work has paid splendid dividends. The Unitarians since they entered their national church have great congregations and many new accessions. The Methodists are obliged to hold two sessions each Sunday morning, as their new memorial church will not accommodate the people who come. And all the other denominational bodies who have built these memorial churches at the Capital are prosperous and growing. We only need to follow this general policy to secure large numbers that will not come to us under present conditions.

Washington is a cosmopolitan city. People from all over the world come here to view America's Capital. International conventions meet here. Students of religion, of science, of social welfare, flock to Washington, and in numerous ways the churches are identified with various world-wide interests. How necessary that the Universalist Church, known so little abroad, should be represented in an appropriate and worthy way! A strong and beautiful church standing for Universalism in Washington will be a source of instruction, advertisement and seed sowing throughout the world. The wisdom of other communions in making strong and representative churches in this city has again and again been justified.

This whole plan of the Five Year Program,

with its four units, when carried forward to an inspiring finish will mark an era in the organized work of the Universalist Church. The day of small things, with it, will have passed. Our people will begin to realize in a large way what they can do. Our foreign missionary work will have a new impetus, our home missions will be taken up with new zeal, our Ministerial Pensions will give new heart to our faithful pastors, and our fine Washington Memorial Church will be a source of pride and encouragement to us all.

A big thing is this million dollar drive. Already has the Associated Press heralded it far and wide as a plan worthy of a great Church. It now needs only our united effort and enthusiasm, both of clergy and laymen, to carry it to a glorious success.

National Temperance Council and Legislative Conference

Almena E. C. Hohenthal

THE director of the General Convention Department of Social Welfare has asked me to report meetings recently held in the city of Washington.

The National Temperance Council met at the Hotel Raleigh, Dec. 10 and 11. Representatives from different national temperance and denominational departments were present and it was pleasant to have our own Church represented. We were glad that our director, the Rev. C. H. Pennoyer, was present part of the time, and we regretted that the Rev. H. A. Hersey, the other representative, was unable to attend. Both names were read as members of the national council. Rev. Dr. C. E. Rice, Miss Jennie L. Ellis and the writer acted as alternates.

It was voted to have a committee prepare a statement of purposes and methods, and the following were named: Miss Cora F. Stoddard, Massachusetts; Miss Anna A. Gordon, Illinois; Oliver W. Stewart, Illinois; E. H. Cherrington, Ohio; Canon Wm. S. Chase, New York; Dr. Clarence T. Wilson, District of Columbia, and Emil L. G. Hohenthal, Connecticut.

Mrs. Don, president of the W. C. T. U. of New Zealand, spoke. Emphasis was laid on the necessity of teaching the effects of alcohol to children in the public and Sunday schools, and in reaching high school and college students, teachers and officials of school and college emphasizing law observance as a patriotic duty. Attention was called to the fact that while drinking is going on among some students it is due to customs in the homes, and it should not be forgotten that such drinking did prevail prior to national prohibition law days. It was suggested that the attention of publishers of school text books on hygiene be called to emphasizing more particularly the alcohol situation. The Gulick books were mentioned as among the best.

Father Zurcher suggested that temperance speakers mention in their addresses the notable declarations for total abstinence by popes and priests, as a way to call attention of Catholics to total abstinence. Announcement was made of progress in concentrating whiskey in fewer bonded warehouses. The number is now eighty-five, and it will eventually be twenty-six, according to law.

The election of officers resulted as follows: President, Dr. Daniel A. Poling, New York; vice-presidents, Miss Anna A. Gordon, Illinois, Dr. Charles Scanlon, Pennsylvania, Dr. Edwin C. Dinwiddie, Washington, D. C., Dr. F. Scott McBride, Ohio, Hon. William D. Upshaw, Georgia; secretary, Dr. E. H. Cherrington, Ohio; treasurer, Deets Picketts, Washington, D. C. Dr. Cherrington was chosen chairman, and Miss Cora F. Stoddard secretary of the Executive Committee of Fifty. The time and place for the next meeting in 1925 were left to the executive committee.

The offer of a concern to placard its billboards in 12,000 towns with an average of five billboards in each town at an average cost of one dollar per board was heartily approved and a committee was appointed to raise the money. The W. C. T. U. announced that that it would be responsible for $5,000. The posters are to be displayed in February or March. An encyclopedia on Prohibition is being prepared by Dr. Cherrington. It will consist of five volumes and will cost about $50. It is hoped that interested persons will see that their own public libraries are supplied and college and university libraries also. A renewal of pledge signing is urged. A pageant is being prepared by a member of the Council, to be used at state and other fairs.

The National Legislative Conference was held from Thursday afternoon and through Friday, Dec. 11 and 12.

The pending bills in Congress, dealing with making the Prohibition unit more directly responsible for law enforcement and freer from the interference of supervising officials in the Treasury Department, placing the officers under the civil service, the appointment of a commissioner direct by the President, for deportation of aliens convicted of violating prohibition laws, after a hearing by the Secretary of Labor, and more drastic penalties, were approved as steps in the right direction. These provisions are included in the Cramton, Johnson and Stalker bills, and their passage at this session of Congress should be urged. Many delegates believed that these measures do not go far enough to remedy defects now existing and the Conference was largely in sympathy with them. The belief was expressed that the enforcement work should be separated from the revenue collecting agency.

Dr. Howard H. Russell, the president of the Conference, was detained by illness and a telegram of sympathy was sent to him. I. O. G. T. was granted an additional representative, as was the International Reform Bureau. The National Division Sons of Temperance of North America gave notice asking a similar increase at the next meeting.

Officers elected were as follows: Chairman, Dr. Howard H. Russell, Ohio; vice-chairman, Miss Anna A. Gordon, Illinois; secretary, Dr. D. Leigh Colvin, New York.

The National Temperance Council delegates

were given an audience at the White House by the President. Dr. Poling spoke briefly in behalf of the Council. President Coolidge thanked the Council for its proffered help and remarked that enforcement of Prohibition rested upon local and state officials as well as Federal. By permission of the White House authorities a photograph of the delegates was taken on the White House grounds. Mrs. Lema Lowe Yost was chairman of the committee which arranged the call on the President.

Our Prayers Together

Grace F. White

Saturday, February 7

Hast thou not known? Hast thou not heard that the everlasting God, the Lord, the Creator of the ends of the earth fainteth not, neither is weary? There is no searching of his understanding. He giveth power to the faint; and to them that have no might He increaseth strength. Isaiah 40 : 28-29.

Still through our paltry stir and strife
Glows down the wished ideal,
And longing moulds in clay what life
Carves in the marble real.
To let the new life in, we know
Desire must ope the portal;
Perhaps the longing to be so
Helps make the soul immortal.

James Russell Lowell.

O Thou who art infinite in wisdom and power and love, we would bring our souls to Thee for refreshment, for renewal, for the baptism of thy holy spirit, that our faith may be quickened, and our daily lives made more acceptable to Thee and more helpful to those whose lives touch ours in any way.

According to our needs, so grant our petitions and make us more worthy as thy children, more truly disciples of our loving Saviour in whose name we bring our gratitude and our praises, and our promises of better service. *Amen.*

Sunday, February 8

My meat is to do the will of Him that sent me, and to finish his work. St. John 4: 34.

If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in his love. St. John 15 : 10.

I am glad to think
I am not bound to make the world go right;
But only to discover and to do
With cheerful heart, the work that God appoints.
I will trust in Him
That He can hold his own; and I will take
His Will, above the work He sendeth me,
To be my chiefest good.

Jean Ingelow.

Infinite Spirit that rulest in the affairs of men, we thank Thee for Thy continued mercies unto us Thy children. We pray for a closer walk with Thee. May we realize our dependence upon Thee and Thy Sufficiency for us. Help us to observe all Thy commandments, to do them, because we love Thee and would grow into the likeness of Jesus and Lord and Master whose joy was in doing thy will. *Amen.*

Monday, February 9

Study to show thyself approved unto God: a workman that needeth not to be ashamed. 2 Timothy 2 : 15.

With good will doing service as to the Lord and not to men. Ephesians 6 : 7.

If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee;
Make my mortal dreams come true
With the work I fain would do.
Clothe with life the weak intent,
Let me be the thing I meant;
Let me find in Thy employ
Peace that dearer is than joy;
Out of self to love be led
And to heaven acclimated,
Until all things sweet and good
Seem my natural habitude.

John G. Whittier.

Almighty God, our heavenly Father, we bow before Thee with reverent and grateful hearts, for all Thy mercies toward us. Forgive us that we ever fail to remember Thy bounty and thy daily providence. Increase our love for Thee and deepen our purpose to serve Thee. We pray thy blessing upon every ministry for good to those in need, that they who suffer in body, mind or estate may be delivered from their distresses and find peace in Thee. Grant us Thine aid in the everyday of life, and may we feel Thee a very present help under all conditions. *Amen.*

Tuesday, February 10

Be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord. 1 Corinthians 15 : 58.

O teach me Lord, that I may teach
The precious things Thou dost impart;
And wing my words that they may reach
The hidden depths of many a heart.

O fill me with Thy fulness, Lord,
Until my very heart o'erflow
In kindling thought and glowing word
Thy love to tell, Thy praise to show.

Frances R. Havergal.

To-day, our dear Father in heaven, we would remember our faithful workers in the Southland and overseas who carry thy message of love to those that sit in darkness of ignorance and fear. Bless them, we pray Thee, in all their endeavors in the Saviour's name and grant them to see some harvest from their seed sowing. Strengthen and sustain them by Thy might, and give to them courage and cheer. May the Master's joy be fulfilled in them, and may peace and patience abide with them. Guide and direct those souls who shall learn the way of life and walk therein. Give them joy in believing and the gift of continuance. And may thy Kingdom grow in The hearts of Thy

children everywhere, until every soul shall know Thee and love and serve Thee with willing heart and mind. *Amen.*

Wednesday, February 11

Blessed is the man that feareth the Lord, that delighteth greatly in His commandments. Psalm 112 : 1.

Are we grateful as grateful we should be
For commonplace days of delight,
When safe we fare forth to our labor
And safe we face homeward at night?
For the weeks in which nothing has happened
Save commonplace toiling and play,
When we've worked at the tasks of the household
And peace hushed the house, day by day?

. . . . . .

Forgive us who live by Thy bounty
That often our lives are so bare
Of the garlands of praise that should render
All votive and fragrant each prayer.
Dear Lord, in the sharpness of trouble
We cry from the depths to the throne!
In the long days of gladness and beauty
Make Thou the glad hearts as Thine own.

Margaret E. Sangster.

O Thou who art almighty, and from everlasting to everlasting God, we would worship Thee and show ourselves grateful unto Thee each day that Thou givest us the breath of life and powers of body, mind and soul. Forgive us that we ever follow afar off. Quicken us with Thy holy spirit, that doubt and fear may be conquered, that faith may be strong, and that we may walk in the way of Thy commandments, with gladness of heart. In the name of him who hath shown us the Father, hear us and answer us. *Amen.*

Thursday, February 12

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort, who comforteth us in all our tribulation that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. 1 Corinthians 1 : 3-4.

"Grace from on high to do the daily task.
More love to those who round my pathway throng;
More light to see, my faith and hope more strong;
This my petition, this the boon I ask."

Dear Father in heaven, Thou art never far from every one of us. Help us to be conscious that the God of all the earth is close at hand to sustain our fainting souls. Grant unto us patience and power and increasing faith in Thine infinite goodness, and Thine unfailing love. Comfort us, and make us glad in Thee, and faithful disciples of Thy well-beloved Son, our Saviour. *Amen.*

Friday, February 13

And when ye stand praying, forgive, if ye have aught against any; that your Father also, which is in heaven, may forgive you your trespasses. St. Mark 11 : 25.

More things are wrought by prayer
Than this world dreams of. Wherefore let Thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend
For so the whole round earth, in every way
Bound by gold chains about the feet of God.

Alfred Tennyson.

Thou Infinite Spirit, who hast created us immortal souls, and hast given to us life and breath and all things, we thank Thee for blessings of every day, and all the days, gifts of Thine unfailing providence. Forgive all that is amiss in us, and forbid harm to any because of our sins against Them in thought or word or deed. Help us to patience and poise and mercy in our contact with other lives. May our Saviour be to us a challenge and an inspiration to the life we fain would live. Every day would we seek Thee for blessing upon those we love and upon all that are in any need. And so may our wills grow into harmony with Thy perfect will by communion with Thee and love to our fellow men. *Amen.*

America Revisited*

Fundamentalism

Julian S. Huxley

THERE is on this continent a combat between a certain type of theological orthodoxy and Science—between the literalism of the "lower" and more old-fashioned Protestant Churches of America and modern naturalism, whether emitted by unbelieving scientists or by modernist vipers within Mother Church's bosom. Fundamentalism is the extreme theological reaction in this dispute. It is usually supposed to be a specific challenge of hard-shell Christianity to the theory of evolution; and although this is not strictly accurate, since the Fundamentalists have taken their stand in a number of other equally ultimate ditches, it is true that it is round this particular ditch that the real fight rages.

To many in England it will seem inconceivable that such a fight can really rage in "this so-called twentieth century." It may be inconceivable, but it is a sober fact. There now exist states in which it is a punishable offense to teach Darwinism in any state-aided institution; there are others in which it is permissible to teach that a theory called Darwinism was advanced, but illegal to assert its truth. In several of the sectarian colleges and universities which abound in America professors have been dismissed for "teaching evolution." Darwinistic books have been publicly burned by enthusiastic Baptist ministers before admiring crowds, and Mr. Bryan will undoubtedly gain for his brother and the Democratic Party the votes of many pious citizens and

*Chapter II of a volume appearing serially in the *London Spectator*. Other chapters are on "American Universities," "The Negro Problem," "Prohibition," "The Quota," and "American Architecture." The perspective with which Mr. Huxley writes is of great value to Americans.

citizenesses by his unctious violence against the pernicious heresy.

It is indeed a paradox that in a land in which, first, far more men and women receive a higher education than in any European country, and where, secondly, science in general and biology in particular occupy an honorable portion as part of any general education—that in this very country an anti-biological and anti-scientific movement should be virulent. Let us, however, remember that this is not really a new movement, but rather the sudden boiling over of of a long-simmering pot.

I had the interesting fate to migrate from Oxford to a professorship in Texas before the war. To my surprise I found even then that anti-evolutionary feeling ran high. A conference of ministers of various Protestant denominations had recently memorialized the Texas State Legislature with a request that a certain school reader which stated that evolution was probable during geological history might be withdrawn from all state schools. A year later, a biological colleague of mine, gave three public Extension Lectures on Evolution—the familiar stuff that was exciting in England about A. D. 1870. A few weeks later the Southern Baptist Conference was held in the town. One of my students overheard on the street car a local lady Southern Baptist, loudly remark to a visiting ditto, "Yes, my dear, I heard Mr. X lecture—on *Evolution*, you know. He really seemed to believe it. Such a *nice*-looking young man, too! . . . . What a pity to think he's *dammed*. . . ."

As a matter of fact, over here the pot has never ceased simmering since Darwin. As the more cultivated classes ceased to bubble, less educated ones began to be aware of the fiery problem, and to grow hot in their turn. This was also true in England, but in England there has always been an educated top to society, from which opinion filters quickly down; further, the opinion of the uncultivated masses in intellectual matters counts for less. In America, however, things are very different. Except in the Northern and Middle States of the Eastern seaboard there has never been an intellectual aristocracy or any highly educated class capable of influencing opinion. Over the great bulk of the huge country emergent democracy in the process of baking is supreme. There is no proletariat, but there is no upper class; the voice of the people is the voice of the small farmer or the lower bourgeoisie. The people are educated up to a certain fair average level; but above this level they do not know where to look.

The war turned the long simmer into a fine fury of boiling. The insatiable craving for "uplift" characteristic of human beings at a certain stage of development, and therefore of all Middle-Western and Western America, became entangled with patriotism, and that with religion. Post-war disillusionment was very strong. War-organized feelings found an outlet in fears of the foreigner, of Bolshevism, of anything which threatened the sanctified stability of "American institutions." Naturally, in a country where what we should call dissenting Protestantism is the most widespread religion, anything which challenged the literal truth of the Bible became anathema; and so was generated the violence of the Fundamentalist movement. Many people ask why the Fundamentalists stop at Darwin, and do not go back to Galileo and beyond—does not the Bible imply a flat earth and a geocentric cosmos as much as a specially created man? The reason, I think, is largely psychological. People have been for one thing long accustomed to the idea of a globular earth going round a distant and gigantic sum: the very remoteness and size of the stars has been made (by some extraordinary travesty of logic!) a new evidence for the existence of a personal God. But chiefly the shape and movement of the earth and sun and stars have been felt as too remote from human life to bother much about. With evolution, however, the emotions are forcibly and immediately touched, and the heart of the literalist interpretation penetrated.

Owing to the convenient property which most people possess of keeping the different parts of their mind divided by thought-proof bulkheads, the average devout, not very highly educated American Protestant was able to go on not worrying about evolution for fifty years. But gradually the corollaries of evolutionary thought, in psychology, in history, in comparative religion, began to make their effects felt. Those creeds which had not made numerous structural alterations suddenly saw their whole fabric in danger. They woke up to evolution; they thought about it for the first time; and they were profoundly shocked just as the most highly educated Anglican dignitaries were shocked when they first thought about it in 1859.

It is a natural privilege of human beings to be shocked when their emotions are aroused; but it is just as obvious a duty to get over the process when evolution or birth-control are the issues as it is for a medical student to subdue his natural and creditable shock on being confronted with a corpse in the dissecting-room. That is what reason is for. However that may be, Fundamentalism exists. The movement is especially active in the South, the Middle-West, and Far-West, and reaches up to embrace Canada. But it has needed the Southern atmosphere to bring it to serious proportions. Kentucky, the Carolinas, and indeed all the Old South, with Texas, Oklahoma, Arizona, and the rest of the Southwest—they are the storm center. Further North the agitation is passing away without having really crystallized in any public action. Curious things, however, still take place all over the country. The Sunday before the British Association reached Toronto a clergyman of the city gave his flock a prophylactic injection in the form of a sermon, the gist of which I absorbed in the inch-high headline, " 'Evolutionist worse than Red Murderer,' said Pastor Blank." A number of ministers have informed the world that Darwinism is responsible for the depravity shown by Leopold and Loeb, the youthful educated murderers who have shocked the country by their cold-blooded search for sensation in crime. Recently the newspapers have given us the portrait of a clergyman in Butte, Montana, and of the monkey which his daughter held in the pulpit as object lesson while he preached Fundamentals through its screechings. But this is froth, while in the South things happen. Even there, however, the situation is changing, and changing for

the better. Last year the controversy was still in an elementary stage, in which the opponents simply hurled chunks of dogma at each other—chunks of Darwin *versus* chunks of Moses; argument, on either side, was superfluous, and not listened to. To-day larger and larger numbers of people are realizing that there is a problem to be discussed, that it must be decided on evidence, and that somehow or another the world has got to reconcile and unify orthodox science and orthodox Christianity if it is to have that single philosophy of life which must underlie all flowering civilizations.

I have just come back from Texas, where I was asked to give several lectures on Evolution, and on the Relations between Science and Religion: and I was enormously surprised at the sympathetic interest displayed even in my most heretical remarks. In one large town there I achieved what I am sure is a record—I spoke on evolutionary biology in the Baptist Church! The local college had no auditorium, and the local Baptists were liberal. Even so, it was unique—and quite embarrassing; I felt as if I had been invited to a party and then had to insult my hostess! But I do not think it could have happened a year ago.

I feel as if in the long run it might be the Southwest and West which first succeeded in getting right out of the mess. They will not try subtle intellectual compromises. They will sooner or later get down to hard tacks, throw over the theological superstructure which is the chief reason for the so-called conflict between science and religion, and then turn round and demand of science that she give up the intolerance which is the next most important cause of the conflict. The West is not troubled with the New England conscience or any Eastern high-brow intellectuality. There is a healthy paganism latent in it which may conspire with its anxiety for "uplift" to generate a more sweet-tempered and naturalistic type of religion.

In any event, the Fundamentalist movement, when (after five or ten years) we can look back upon it as a closed episode, will be seen to have served a useful function. It has focused public attention on the intellectual bases of religion, has brought the evolutionary idea into prominence, and made it once more a living issue to the professional biologist who was apt to take it all for granted, and, in brief, has really prepared the way for the downfall of its own "Fundamental" shibboleths by showing the average man and woman how little they have to do with genuine religion.

Correspondence

THE SPIRIT AND THE LETTER

WE have received a letter from one of our ministers marked "not for publication," from which we quote the following sentence concerning the ordination of Norman Fletcher:

"As I read in the *Leader*, his ordination was not lawful according to the discipline of our Church. He had not fulfilled, technically, the requirements for ordination. Therefore, a way was found whereby the law could be circumvented. It has been my notion for some time, based on the criticism of men older than myself, that much of the injustice and iniquity of this country has come about through a conscious evasion of the laws, that the lawyer's chief duty seemed to be to evade the laws and yet do it lawfully. Ever since reading that, I have wondered whether the Church has not entered into the same sort of thing, that logically gives it no right to condemn evasions and subterfuges in civil law. I realize that the letter killeth but that the spirit gives life. I would like to be set right on it."

Inasmuch as the same question may be in the minds of some of our other readers we print the following from our reply:

"Legally there are two ways that a man may come into fellowship in the Universalist Church—one is by taking out his license, serving a year, passing his examination and being ordained; the other is coming into our fellowship through the law of reciprocal fellowship passed by the General Convention. The door being closed to this man through an omission and technicality, he chose the second way.

"What makes his case stronger is that in equity he was entitled to ordination. The license which he had omitted to take out is for the purpose of testing him in a pastorate. He had been so tested for more than the required time and had proved himself unusually successful.

"The urgent need in the case is another equitable factor. He was in one of our best parishes and could not perform the services required. The parish insisted upon having him whether or no, and as a legal way could be found the authorities felt that it ought to be found.

"I hope that this answers your question."

* *

THEOLOGY IN THE MIDDLE WEST

To the Editor of the Universalist Leader:

The fact that a very representative body of the ministry of our church at Boston, Mass., has recently considered the theology of the greatest farming region of the United States is indeed encouraging. It is a sign of progress and a prophecy of achievement. The publicity given by the *Universalist Leader* is a strong support to our hopes.

Farmers have been having considerable attention, and nothing else much, from politicians for several years—their votes count. Economists recognize this section as the granary and meat market of our country, and students of vital statistics and racial history see in the agricultural Middle West the breeding ground of North America.

All this means that the coast regions and the great urban centers of the United States must not only be fed and clothed from the surplus product of the Middle West, but also be maintained and increased in population from its surplus birth rate. This means that the present and future theological condition of the farm homes of the United States and

of the smaller towns and cities which they directly support will mold and control the destiny of our country and very largely in centuries before us the fate of the whole world. Such is the logical course of natural, economic and social forces of humankind, the course of least resistance so far as human will and effort is concerned, in the betterment of humanity.

The religion of the farmer of the great Mississippi valley is of the utmost concern to the seaboard states, and to the great industrial centers around the Great Lakes.

The translation of Universalist theology into the life of the farmer in the Middle West is a million times more needful than cathedrals in our Capital, or piles of architecture and religious-social centers in our great cities—and I do not underestimate these.

As to theology, past and present, out here: Pioneer preachers of our faith did not lack for welcome and support of thinking men and women who took the first and second great commandments of the law to heart. That was about the middle of the last century. Following this sturdy pioneer work Iowa was for a generation, as Amos Crum once said to me, a flower garden and a cherry orchard for Universalist preachers. At that time our ministry, as that of all denominations, came from the established Churches of the Eastern States. Some who came were saints and heroes of might and power. Alas, and also came others, theological nomads, in search of adventure. Untaught experimenters, converts blasted from partialism so high that their feet as well as their heads were still in the sky, would-be philosophers and plain sophists, following paths which, since history began, never led anywhere but to ruin. In a moral way they averaged well, I dare say, with the whole fellowship, but too many were followers of the mob while standing in the place of leaders. There was no shortage of wit or oratory to represent the theology of our Church in I-o-way, "the beautiful land." There was also a fair perception of the truth, as *it is* in Christ. But there was a sort of unbalance, no method, no control, to direct the building of men (first) and the building of churches. Scores of parishes and preaching places were begun, and more or less organized, by one group of preachers, only to be followed by others of different theories and methods, not to mention theology. God save the mark!

Universalism, Unitarianism, Freemasonry, spiritism, sophism, minister worship, and plain foolishness became hopelessly mixed, ending in dormant parishes, abandoned preaching points, sold out and diverted church properties and bequests, with much heartache, discredit and nothingism so far as Universalists are concerned. Our cherries were picked, the buds and flowers seared. There was sore lack of that theology (thoughts about God and His ways) which begets the missionary spirit, and there was lack of unity in method and *in object* within the Universalist ministry which plucked, but could not plant and tend our orchards and our gardens.

Nevertheless the impact of Universalist doctrine upon a hard and fast partialism, together with forces within the Protestant fold, have worked a mighty change in the "theology of the Middle West." Brother Raspe, by much persistence, gains entrance to the Ministers' Union, of Waterloo Iowa, but time was when much persistance in that direction would have gained something far different. The fact is that Protestants now hold very loosely, though nominally, to their doctrines. One may hear the "old time religion" strongly upheld as to partial salvation, now and then, but more often the view of "Oh, we don't believe that now," prevails, and good (?) Universalists may be found as workers in other churches.

Waterloo, Iowa, should be quite a stronghold and theological center of our faith, as it is of others that have had less promise. It ought never to have become an object of Convention solicitude.

My observation in the Middle West is that wherever Universalist ministers have taught their people and their converts how to build churches on the true foundation, how to save themselves from *their* sins, and to help others as the Master teaches, Universalists have not been over much scorned, nor their theology denounced beyond measure.

Orthodoxy does not comprehend the Christ of Universalism as the *Saviour of all*, chiefly because, as I think, in the Middle West our ministry have failed to carry or send our theology to Orthodoxy and our parishes have failed to exemplify it. Confused ourselves, as it were, we have beclouded others. If by chance the reader, or an Orthodox minister, should have listened at our Conventions, as I have, I am sure such would be the verdict. We have met for years, but our sessions have been short, just time enough to develop differences or merely have a social chat, but not long enough together to study out and work out our fundamental harmonies, not to harness all our force for team work and victory.

Much is to be hoped, perhaps something learned, when Boston ministers consider the theological conditions of the Middle West. The help of the spirit be with you.

Henry Gillespie.

Manchester, Iowa.

* *

THE GREATEST AMERICAN PREACHERS

To the Editor of the Universalist Leader:

Second only in interest to the publication of the list of America's greatest preachers are the reactions and comments of the denominational editors. In *Christian Work*, for instance, in the issue for Jan. 3, the editor, after giving the names of the winning twenty-five, proceeds to say: "Not one Episcopalian, or Disciple, or Roman Catholic appeared on the list. The Congregationalists, though they rank only eighth in numbers among the great communions, supplied as many of the great preachers as the Presbyterians, one more than the Methodists, and three more than the Baptists. Only one in the list, Dr. Newton, is outside the circle of the Baptists, Congregationalists, Methodists, and Presbyterian Churches." Dr. Newton is not *outside* such a circle, he is in full fellowship with the Congregational Churches—a member of the City Temple, London, and of the Broadway Tabernacle, New York. At the same time it is interesting to Liberals to know that he is the minister of the Church

of the Divine Paternity, Universalist, in the succession of Drs. Chapin, Eaton and Hall, and in the full fellowship of the Universalist ministry.

X. Y.

* *

A PROPHET HONORED IN HIS OWN COUNTRY

Dear Dr. Lowe:

You will be interested to know that at the annual parish supper of your own church in Dexter last evening they unanimously voted to accept their quota in the Five Year Program.

I brought this up at the meeting held in October and it was decided then to wait until last night for action. I took Ralph Baker down with me, with this splendid result, and I would like to add there was considerable enthusiasm manifested. I trust this will help to hold up your arms and give you courage.

Most cordially yours,

Harry Westbrook Reed.

Watertown, N. Y.

* *

WHAT ONE UNIVERSALIST LIKES

To the Editor of the Universalist Leader:

I read the *Leader* with interest and profit, and find it much improved over its former self. I am especially interested in its articles on the origin and use of the Bible. It seems so important for people to understand the Bible, what it is, and how we can make use of it in this modern world.

Universalist *news*, the history of the Universalist Church in America, and inspiring Universalist biographies, are some of the things we greatly enjoy.

Very truly yours,

Rose C. Stewart.

Honesdale, Pa.

* *

ON ABRAHAM NORWOOD

To the Editor of the Universalist Leader:

In an article published in the *Leader* of Jan. 3 mention is made of Rev. Abraham Norwood. I feel quite sure he was born in Rockport, Mass., probably then called Sandy Bay and part of Gloucester. I must have been quite young at the time, but well remember my father bringing home a copy of his book, written by himself, the title of which was, "A Pilgrimage of a Pilgrim, forty-years, and not done yet."

I feel quite sure at that time he was convassing with this book and my father bought it from him personally. He had relatives living in our immediate vicinity at Annisquam.

Laura A. Chard.

Melrose Highlands, Mass.

* *

REPLYING TO PERCY T. SMITH

To the Editor of the Univrrsalist Leader:

The *Leader* of Jan. 3 arrived this morning while I was reading. I laid aside my book and turned to the *Leader* in order to find out what has been going on in other parts of our Zion, as well as to catch whatever inspiration and vision had been put into its pages. Your account of "A Real Discussion at the Boston Ministers' Meeting" caught my eye and I read what Percy T. Smith had to say. Needless to say, I discovered much that is news to me.

Here's one of Mr. Smith's startling declarations: "In the presence of the ruthlessness of the twentieth century we are helpless because we have old-fashioned thoughts and old-fashioned methods." All right! If that's his idea why of course he is entitled to hold it. But it sounds rather stupid to me. Is this an example of the spirit of the age that thinks all change is progress and imagines that just because a method is old it is useless? I do not aim to block progress. All I want to know is, what does Mr. Smith propose to take the place of and to do the work better than the old? It's poor policy when you are shipwrecked and are being held from death by a broken mast, to cast it aside unless there is something better to use. Come on, Mr. Smith, give us your program! I'm not arguing with you. I'm not opposing you. What I want to know is just what have you got that will help us?

Here is another sentence from his article: "People are eager for a religion which squares with the times." Certainly that is good news. It must be that these eager people are around Boston. I've heard a lot about them, but haven't heard of their crowding many churches.

The whole sum and substance of his idea is contained in this sentence: "If we are to measure up to our opportunities in this new age our theological schools must train men in economics, chemistry, biology, as well as theism and homiletics." Well now! The only trouble with that is that instead of being something to be done, it is something that has been done for, lo, these many years.

If my memory serves me right, we had a course in Economics at St. Lawrence when I was a student there. I am certain that I took the course because I have on my shelves a book entitled, "Outlines of Economics," by Richard T. Ely, Revised and Enlarged. I don't know why they revised it. I'm sure that I never would have known the difference. And they didn't need to enlarge it on my account! How much of the course I or any other members of the class absorbed is not the question. The point is that we had the course years ago which Mr. Smith advocates now. Then, we also studied Evolution, Psychology, Anthropology, International Affairs. It must be that we studied something about science also because I have another book. This is called, "Through Science to Faith."

This talk about ministers not keeping abreast of the times is all nonsense. The book I was reading when the *Leader* arrived is one entitled, "The Inner Discipline," by Baudouin and Lestchinsky, recently published by Henry Holt and Company. Then on my desk waiting to be read is "Creative Experience," by M. P. Follett. I've been browsing recently through "Bare Souls."

I correspond with several of our ministers and keep in touch with what they are doing, reading and thinking. It is my observation that they are abreast of the times. They are cognizant of what is stirring in the realm of science and literature. But after all is said about how ministers should be trained to meet the problems of the new day, let it never be forgotten that there are problems aside from social

and international affairs. Disasters still occur, disappointments still shatter, troubles are still legion, death still comes along. It is to prepare men and women to meet these as well as to meet the others that the Church exists. I for one rejoice in the knowledge that I have that the majority of our ministers are doing just what needs to be done.

If Mr. Smith has found a better way for us to do our work let him tell it, and tell it quickly. If he has some new-fashioned thoughts and some new-fashioned methods that really work, then it is his duty to tell them to us. But if he hasn't then I for one object to his saying that we are not on the side of vital religion.

Harold H. Niles.

Denver, Col.

* *

FOR ENTRANCE IN WORLD COURT

To the Editor of the Universalist Leader:

Anent the current discussion of war, it may be remarked that the assumption that military preparedness assures security is affected by the ever changing test of ample protection.

Modern battleships soon become obsolete and the mobilizing of ranks of infantry invites attack at strategic centers by air craft which by dropping poisonous gas explosives may wreck entire communities within a few hours.

The security of yesterday opens greater dangers to-day through later inventions, and such inventions vastly increase the power of destruction and the horrors of war.

The militarist's policy of protection has been tried time and again, under favoring conditions, and yet rarely has the announced purpose of the war been won through conquest.

The nation that refuses international co-operation and magnifies its trust in "reeking tube and iron shard" is under suspicion.

It is not strange that Japan is suspicious of the United States when we as a powerful nation annex outpost islands in the Pacific, and set apart "Mobilization Day," and order naval manoeuvers in Western waters, and also pass Exclusion Acts and persistently refuse to co-operate with our war-time allies.

Judged by an efficiency test, the militarist's policy is costly, wasteful, and fails of promised results. Having tried the policy of war why not now try the policy of co-operation and good will and use the agencies which rely on such?

Entrance into the World Court, as advised by Presidents Harding and Coolidge, would be a half-way measure in the right direction. It now looks as though all possible help would be needed from the party in power to effect such entrance.

Many who are mindful of the traditions of Elihu Burritt and later eminent Americans interested in international co-operation, may feel that bitter partisanship in the Senate has badly blurred our ideals before the world.

The lament of Owen Young that the country has no foreign policy is supplemented by the later word of Newton Baker that he would join any party pledged to America's entrance into the World Court.

Until such action is gained, talk of military preparedness acts as a dangerous irritant rather than as an assurance of protection.

A. Norwood Foster.

Norwich, Connecticut.

* * *

THE PARABLES OF SAFED THE SAGE

The Parable of the Roses

We returned after we had been absent, and we came unto the home of the daughter of Keturah. And she and her husband and her children were glad to behold us, and we also were glad. And there was a ring at the door, and a lad stood there with a Box of Roses. And within the Box was a card that said, These are for Keturah, because we love her. And there came another lad with another Box of Roses. And within was a Card that said, There is no woman that I love more, therefore do I send to Keturah these Roses. And there came yet another lad, with another Box of Roses, and there was a card that said things like unto these.

And Keturah said, Every day do I thank God for my Friends, and I thank Him for the love of those who sent these Flowers.

Now I walked abroad for an hour, and when I returned, the Roses had been placed in Vases, and stood in Various Places. And the Little Sister of the daughter of the daughter of Keturah took my hand, and led me from one to another of them. And this is what she said:

Grandpa, see what Santa Claus sent me for a Birthday Present.

Now it was not the time for Santa Claus, neither was it her birthday, but her reckoning of the joys of life Despiseth Chronology. And the Roses had been sent unto Keturah, but that fact troubled the little damsel not at all. Santa Claus had sent her those Roses for her birthday.

It may be there are some Stupid Folk in the world who suppose that I ought in Strict Accuracy to have informed the Little Damsel that the Roses were not hers; but they are mistaken. The Roses were none the less Keturah's for being all the Birthday Gift of Santa Claus to the Little Sister of the daughter of the daughter of Keturah.

Oh, beloved, learn if thou canst to enter the Kingdom of God as a Little Child. Limit not thy possessions to the meager hoard which the Tax Collector can discover as belonging unto thee. All things are thine, Paul and Cephas and Apollos and every good thing is thine. And every day is thy Birthday as a child of God, and Santa Claus doth still visit good boys and girls at any time of the year and at any period of their life if their eyes be not holden by the Meager Probabilities of Ordinary Existence.

Beloved, this Parable I send unto thee as a Rose for thy Birthday. All things are thine.

* * *

MR. BRYAN JOINS THE SCIENTISTS

William Jennings Bryan, well-known commoner, grape-juicer and fundamentalist, has applied for membership in the American Association for the Advancement of Science. This association has very Darwinistic leanings; it is, in fact, preparing to hear a debate, "Darwin and Bryan," within a few days. Mr. Bryan, explaining his action, said he wanted to keep in touch with the association's work in regard to evolution.

Now, considering all that Mr. Bryan has said in the past few years, we had thought he knew all about evolution that he needed to know. We thought, also, that if there were anything about evolution that he didn't know, there are only two places where his convictions would allow him to seek knowledge: Holy Writ or Chautauqua. We hate to state this horrible thought, but can it be that the old-time religion has fallen down on William Jennings? Can it be that doubts begin to assail him—that mayhap there is something he doesn't know about evolution? Can it be that after a period of enlightenment he might change his mind?—*New York World.*

Home and Children

DWELL DEEP

Dwell deep! The little things that chafe and fret,
O waste not golden hours to give them heed!
The slight, the thoughtless wrong, do thou forget.
Be self-forgot in serving other's needs.
Thou faith in God through love of man shall keep.
Dwell deep, my soul, dwell deep.

Dwell deep! Forego the pleasure if it bring
Neglect of duty; consecrate each thought;
Believe thou in the good of everything,
And trust that all unto the wisest end is wrought.
Bring thou this comfort unto all who weep;
Dwell deep, my soul, dwell deep.

James Buckham.

* * *

AUNT MARGARET'S DEAFNESS

Rose Brooks

"YOU must go, certainly there's no question about it," said Aunt Margaret to her sister, Mrs. Martin, who still gazed at the yellow telegram as though she hoped to read another meaning into its ten words.

"Providential that I'm here," continued Aunt Margaret. "Nothing less. Providential that the last chick is off for school, too, so we have three good hours to get you ready."

"To-day?" asked Mother, stupefied.

"To-day's the day," said Aunt Margaret briskly. "Dishes are done and we'll make the beds in one jiffy and have your steamer trunk out of the attic in another jiffy, and I'll order the taxi. Don't say you can't put me in charge of this simple family"—

"Simple!" echoed Mother, her voice a break between laughter and tears. "Five children—going to three different schools—different lunch hours—and the morning racket"—

"I didn't say quiet," admitted Aunt Margaret. "I said simple. And you know I love my nevvies and nieces and they don't dislike me"—

"They adore you," said Mother.

"We do get along the best ever," said Aunt Margaret pridefully. "And we're going to. And not a plan of mine disarranged. Here I am, planning to loaf all winter on your hands. Do let me have the fun of managing a perfectly good family for six weeks"—

"Perfectly good?"

"Perfectly good underneath, every one of them. They're not finished, are they — the oldest being fourteen? I should hope not. How can you hesitate?" she went on gently. "John in a strange city with a broken leg. You know he can't be moved at present. You'll have a regular vacation together, and when have you had a month off together, I'd like to know? I have too quiet years behind me. I'm longing for action."

"I didn't know there was such a word as 'too-quiet,' " said Mother. "But if there is anything more forlorn than a sick man"—

"There is. There isn't. Answers to both questions. Now hurry and assemble your traveling wardrobe. If anything's missing, I'll lend you mine."

Half an hour later, Aunt Margaret, perched on the window seat in Mother's room, jotted notes into a brown notebook, the while Mother emptied bureau drawers and went through closets. "I can remember that the entire flock departs *en masse* after breakfast—thank goodness all three schools begin at the same time!" she remarked. "Now is this straight? Ben and Nancy are on the one-session schedule and return hand in hand (figuratively!) for a one-thirty luncheon. John Jr. and Alice bounce in at twelve-fifteen, and eat rapidly in order to return at twelve forty-five. Betty comes when the kindergarten teacher brings her—usually about twelve-thirty? Simplicity itself. With an electric range, where's the trouble in running a cafeteria? Are there by chance six trays in the house? To continue: Ben has one and a half hours of home-work, Nancy the same. Don't they know that themselves? John needs help in long division and Alice in spelling. Exercise for the long unused portions of my brain. Betsy is a free lance, as far as education goes, after she gets home."

"Do you know their bed-times?" Mother was packing swiftly and with some excitement. Aunt Margaret did radiate capability, and a whole month of quiet—

"Don't they know them? But just see if I have them right if I have to jog their memories. Ben and Nancy must both have lights out at eight-thirty. John and Alice at seven-forty-five. And Betty goes with the chickens without protest, lamb that she is. Yes, I know the grocer and the butcher, and everybody else that's necessary, both name and number. Cast us from your mind and I promise you your chillun will go to school fed and clean, and that you will return to find the walls of your house still stand."

"O Margaret, if you knew what you're giving me, only I hate to get it by way of John's broken leg!"

"John needs a vacation, too,—and if he won't take it any other way! Daily bulletins shall be yours. I'm going to have the time of my life," and to the kitchen she bustled, humming as she ran downstairs.

"Oh! One thing I forgot!" And up she ran and to her room, presently to appear before Mother with a printed sign in one hand and a pen in the other. "Sign here if you approve the sentiments!"

And Mother read: "You must all have Aunt Margaret's permission for the same things for which you have mine. Aunt Margaret is the final court of appeal."

"Just as well to have vested authority," said Aunt Margaret, as Mother wrote her name.

"Gone? She won't be home for a month or six weeks? Father broke his leg? Gone!" John and Alice were blank. "My goodness, what'll we do?"

"Your Aunt Margaret still survives," said Aunt Margaret. "Come on, luncheon in the breakfast room on trays—just like the cafeteria you all love. Help your own selves. Everything hot on the stove. That sign over the sink? My vested authority, that's all. Know how to spell authority, Alice?"

"My Mummer gone?" said Betty, coming in just

as John and Alice left. "My Mummer gone without me?"

"You're going to help me," said Aunt Margaret, proud of a small niece who did not cry. "You're home the most, so you can help me the most. See, here's your little tray, and there's my tray, and we'll eat our luncheon together before Ben and Nancy come, shall we? That's a darling."

"Not Mother gone!" from Ben.

"Mother never left us before!" from Nancy.

"She's going to, hereafter," said Aunt Margaret. "To give me some fun, principally. That sign? Just sailing orders for all of us till the Captain and First Mate come home. I'm going upstairs to get Betty into play togs."

"Do we have any luncheon?" meekly from Nancy.

"I forgot to tell you. Luncheon hereafter is a cafeteria affair. Load up your own trays from the range and eat in the breakfast room. Oh, and you two just wash the luncheon dishes for all hands every day, will you, like the dears you are? John and Alice don't have time, you know, and Betty and I have just finished and now I have to help Betty." And whistling, yes, actually whistling, Aunt Margaret ran upstairs.

"What's this in my room?" called Nancy, upstairs, after the kitchen was tidy.

"What's this in mine?" Ben called back, and a short silence followed.

"One in John's room, and one in Alice's," Aunt Margaret overheard Nancy.

"Reminders." It was Ben's voice.

"Breakfast. Seven sharp, Everybody on time and clean.
You know your own lunch hours. Be punctual.
You know your own study hours. Keep them.
You know your own bed-times. Be punctual.
You know best where your own things belong. Keep order.
Remember Aunt Margaret's deafness."

"Saves so much time and dispenses with so much racket," said Aunt Margaret, coming in and looking over their shoulders as they finished. "My deafness? I'll explain when we're all together after supper. This is Friday night, so there's no studying, you know, though we'll stick to the usual bed-times. You'd better invite in some of your pals and make candy."

"May we?" Depression from sign reading vanished.

"Of course we may, any Friday night. There's a sack of walnuts in the cellar, if it's to be nut candy."

Around the living-room fire, after supper, before the candy guests burst in, Aunt Margaret said happily: "You can't think what fun I'm going to have with my nevvies and nieces all to myself for a whole happy month. There's just one thing you'll have to remember about me. I'm deaf at times—the most unexpected times. Mostly I can hear a mouse tiptoe around the cellar, but any unhappy noise—quarreling, whining, shouting, unnecessary questions when everybody ought to be hurrying and accomplishing his share—would you believe it?—I'm deaf as a post."

Ben look nonplussed. Nancy's eyes lighted with comprehension as she gave Aunt Margaret a hug.

"Aunt Margaret!" Ben shouted vociferously from his room next morning. "Aunt Margaret, where are my long khakis and my flannel shirt?"

In the kitchen, Aunt Margaret, busily stirring porridge, never so much as tilted her head stairward. "Have I heard his mother say five thousand times, or haven't I, '*If* you want anything, don't shout, come to the room where I am,' " she chuckled.

"Aunt Margaret, where are my long khakis?" The shout was louder and higher pitched. Aunt Margaret marched across the kitchen so Ben would know she was there, but never a word did she answer.

"Aunt Margaret! Hoo-hoo!" But before the shouts proceeded further, Nancy's voice interrupted in low tones, and a minute later, Ben, beaming and bath-robed, stood in the kitchen door and whispered, "Aunt Margaret, where are"—

"In the laundry basket, on the sleeping-porch," Aunt Margaret whispered back gayly

Next minute, John and Alice, in wild dissension, clattered downstairs, only to meet a strangely avenging brother at the bottom, who promptly collared both and marched them, to the din of battle, to their separate rooms. "And don't you come out," Ben's voice admonished, "till you can go down so Aunt Margaret'll hear you!"

"Hear us!" bellowed both warriors.

"Just what I said. Go down like human beings and she'll hear you. Roll down like warring Fijis and she'll be deaf as a post,—and to your sorrow."

Nancy stood in the kitchen, her approach unheard. "You haven't seen my yellow hair ribbon, have you, darling Aunt Margaret?" she breathed, and with glee and feminine understanding fell into Aunt Margaret's arms.

"Ben the Patriach!" whispered Aunt Margaret mirthfully. "Juvenile Home Rule! A magic and instantaneous flowering, all achieved by my curious and unaccountable deafness!"

You can imagine the rest. There were periods of calm and of normal hearing. There were periods of racket and of stone-deafness.

"Nobody can do anything or go anywhere without permission when I'm deaf," Aunt Margaret had stipulated early in her reign. If that wasn't checkmate!

No need to tell more incidents—is there any one who can't imagine a hundred? When Mother and Father came home at the end of the month they had reveled in, despite a broken leg, the periods of calm and of normal hearing had come to be the rule.

"No fun yelling at a stone wall," John Jr. had commented before his final capitulation.

"Do it?" said Aung Margaret to Mother the first night of home-coming, when all five of her charges had gone serenely off to bed without prodding. "Nothing I do,—they do it themselves. I love them, every one; and every year you'll trust them to me, I'm coming for at least a month. They prefer me with my hearing, that's all. I have a most curious form of deafness—" and off went Aunt Margaret to bed, leaving a happy, rested, mystified mother, who next day was enlightened by five young dynamos, all enthusiastic for Aunt Margaret (given her hearing) and for juvenile home rule.

(*All rights reserved.*)

Book Reviews

Conducted by Granville Hicks

Any book reviewed in the *Leader* may be obtained by ordering from the Universalist Publishing House.

The Way Out

By Edward A. Filene. Doubleday, Page and Company. $2.50.

The meat of Mr. Filene's book is in the chapter called "Fordizing America," a statement of the need for mass production and mass distribution. For some time the Boston merchant has admired the industrial activities of the Detroit automobile manufacturer and has been a consistent advocate of the wider application of his policies. In "The Way Out" he has written a better account of the economic problems involved than Mr. Ford himself could possibly achieve. Student of economics, participant in national and international affairs, keen observer of events in this country and abroad, Mr. Filene has succeeded in making explicit the view of industry which underlies Mr. Ford's policies.

Briefly stated, the Ford-Filene theory is that production should be standardized as far as possible in order to be carried on on the largest conceivable scale. "The way to success will lie through increasing the efficiency of labor by better management, through reducing overhead expense and other production costs by greater standardization of products and by mass output, and finally through reducing the price to the consumer, taking a smaller profit per article, and working for mass sales. In the end such a policy ably administered will enable us to pay higher wages than we have ever dreamed possible and will bring us the biggest total profits in business history."

Undeniably such a program will greatly increase the already intolerable monotony of industry, but Mr. Filene argues that it will not only improve the economic well-being of the average individual, but will result in shorter hours as well. Toil will be deadly dull, but a five-hour day, which Mr. Filene considers entirely reasonable to expect, will give men an opportunity to compensate outside of working hours for the emptiness of the day's task.

The real problem here is whether men can successfully separate earning a living from the living itself. To some of us it appears that if men's work is degrading their use of leisure times will be degrading. Mr. Filene declares that "it will not do to grow sentimental over this problem of monotony," and he is right, but there is nothing sentimental in recognizing certain general characteristics of human nature. True enough, it may be, that "for the millions of the unskilled and the unskillable the road to freedom lies through routine," but the whole record of history would seem to show that happiness has been the lot of men only when they found it in their work. There are pioneers in industry who believe that the Ford-Filene plan is psychologically unsound. Their aim is to make machine labor more interesting, more varied, and better suited to the expression of the creative instinct.

With another serious problem Mr. Filene does not grapple at all. Over-production is all too likely to be the concomitant of mass production, and, despite all Mr. Filene's protestations that unemployment can be avoided by wise planning, it seems to us that the business cycle will be a problem of increasing importance. So long as production is for profit, mass production can not well be regulated. We shall have ever greater temptations to enter upon a course of economic imperialism, and not even the international organization which Mr. Filene envisages can suffice to keep us out of bloody wars over natural resources and markets.

In one particular Mr. Filene differs with Mr. Ford, who avowedly has no use for industrial democracy. Mr. Filene believes that it must accompany the growth of mass production, that it will be introduced purely for business reasons, and that it will place industry upon a sounder basis. As he states it: "The public service and financial success of the business men of the next ten or twenty years will depend upon the skill with which they are able to combine the least possible autocracy with the greatest possible business success."

Though the picture he draws of the future may seem to some of us unlovely and uninviting, it has too great a degree of plausibility to be ignored. Mr. Filene believes that a Fordized America would be better and happier than any other America within the bounds of possibility. Whether this is true or not, the signs of the times indicate that a Fordized America may come into existence. Those of us who believe that this new industrial revolution may have even more disasterous results than had the first had best bestir ourselves to mitigate if we can not prevent the evil we anticipate.

* *

Charles Proteus Steinmetz

By J. W. Hammond. The Century Company. $4.00.

The career of Steinmetz, which Mr. Hammond narrates, began in Poland. It was continued in Germany, where the scientist attended the University of Breslau, demonstrating the fine quality of his mind and his marked ability in the field of physics. Mixing Socialism with science made it expedient for him to leave the land of Bismarck, and after a brief stay in Zurich he came to this country. He associated himself with Rudolf Eickemeyer, in whose employ he was when he made his first important discoveries regarding the alternating current. Later he entered the service of the General Electric Company, which continued to employ him as investigator until his death in 1923. His interest in Socialism did not leave him, and he held office in Schenectady as a Socialist.

The contributions of Steinmetz to electrical science are numerous, and the importance of some of them can be comprehended only by specialists in that field. His experiments with electrical transients led to his invention of the lightning generator, the invention which aroused most comment. Its practical significance interested the general public less than its spectacular features, but to Steinmetz it was simply an instrument to test the efficacy of contrivances by which he hoped to eliminate the interference of lightning with electrical systems. His earlier and less picturesque work in originating a symbolic method of dealing with alternating current made no general appeal, and indeed it required a campaign of education to make it intelligible to engineers.

Mr. Hammond has employed non-technical language in his explanation of the Steinmetz discoveries, and his book should lead to a more widespread appreciation of the scientist's importance. He has not failed, however, to concern himself with other aspects of Steinmetz's life, presenting an interesting picture of the inventor in and out of working hours. The friendly, human side of Steinmetz, his kindness, his modesty, is most attractive. When he deals with Steinmetz's political views, Mr. Hammond is over-apologetic for his Socialism. In the chapter on the religious views of Steinmetz we find extracts from a paper which the scientist read in the Unitarian church in Schenectady. Its central theme is summed up in one of its sentences: "Thus, inherently, science and religion are not antagonistic, but separate, the one dealing with the finite conclusions from our finite sense-perceptions, that is the world of facts and reality, and the other with infinite conceptions, which can neither be proved nor disproved empirically, but are outside of the realm of science, in the field of belief."

On the failings of Mr. Hammond as biographer we need not dwell. He succeeds in outlining the career of Steinmetz, in giving us a degree of insight into his personality, and in making us understand his place in science. That is much. Foreign-born, achieving success despite depressing obstacles, contributing greatly to the progress of American industrialism, Steinmetz typifies many dominant ele-

(*Continued on page* 30)

Our Young People and Others

Conducted by Granville Hicks

THE NEW ENGLAND GET-TOGETHER

It is perhaps a little late to be commenting upon the New England Get-Together, but the success of the gathering was so marked that even a tardy comment is justified. The first New England Get-Together was held four years ago, in response to a very general sentiment that the Unioners of this district ought to meet more often than at the annual convention. Lawrence acted as host the first year, when the Get-Together was held in the spring. Cambridge, which entertained the second gathering, established the precedent of meeting on or near New Year's Day. Providence, Portland, and this year Bridgeport have welcomed the New England Unioners, and Concord, New Hampshire, has invited them for next year.

Bridgeport proved itself an excellent host to the Unioners who assembled there on Jan. 3 and 4. Conferences were on the program for Saturday afternoon, with Ruth Downing leading a discussion of the Legion of the Cross, Donald Sleeper explaining general Union methods, and Ruth Owens giving helpful suggestions for the conduct of devotional meetings. Mr. Ernest Jones, former president of the Y. P. C. U., acted as toastmaster at the banquet, and Mr. Earle McKinstry, vice-president, gave the principal address. A dance concluded Saturday's program.

On Sunday the young people took charge of the morning service. Rev. Harry F. Shook of Concord, N. H., gave the prayer, and Donald Sleeper, Earle McKinstry, and Philip Thayer spoke. To the Unions of Connecticut the Get-Together has given a great impetus for the remainder of the year, and they are making ambitious plans.

* *

THE BOARD MEETING

Miss Owens' account of the mid-year meeting of the executive board, which appeared in last week's *Leader*, gives some idea of the seriousness with which the officials of the Y. P. C. U. are preparing to meet their tasks. The situation confronting the Union has not been altogether pleasant. Without a field secretary, and further handicapped by failure to organize at Ferry Beach, the board was forced to face a record for the first part of the year that was not uniformly encouraging. In some departments very good work had been done, but in other branches of activity no advance at all had been made. With a determination characteristic of Unioners, the board members made up their minds that the Y. P. C. U. should come to Detroit with a record of progress to its credit.

In the matter of field work the board seems to have planned wisely. Mr. McKinstry is admirably equipped to supervise the volunteer field work which is to be done, and there is no question that he will make the best of the situation. In its attitude toward other problems the board showed a willingness to face unpleasant facts and a determination to better matters. Miss Owens' account shows how steadily they worked and with what good results. The outlook for the Union is far brighter than it was a month ago.

* *

TWO CONFERENCES

During the holidays two very important conferences took place. The accounts, which we borrow from the *New Student*, give an interesting view of the direction student thought is taking.

"Five hundred students, eager to wrestle with a multitude of problems, met at Asilomar, on Monterey Bay, California, in the afternoon of Saturday, Dec. 27. Eighty of these were foreign students, the rest were from the Western states. Six of the eighty had traveled all the way from Hawaii, two from the National University of Mexico, and one from British Columbia. The conference was called by the Y. M. C. A.

"The Conference took up many questions: (1) The West Coast Interacial Problem, (2) Christianity and Vital American Social Problems (3) Present Needs for Men in Full Time Christian Service, (4) Education and Training for Christian Service, (4) Campus Conditions Affecting Full Time Christian Life Service.

"Among the speakers who addressed the conference were Bishop McConnell of Pittsburgh, Sherwood Eddy, Francis Miller, editor of the *Intercollegian*, President Norman F. Coleman of Reed College, Oregon, and T. Kagawa, a Japanese pastor from Kobe, Japan.

"The conference was very unique and original in that special investigating commissions had been studying the problems which were discussed, long before the conference met. They had an abundance of facts which they laid before the delegates.

"On Saturday morning, Jan. 3, the delegates dispersed. As the *New Student* goes to press the resolutions adopted by the conference are not yet available. That the conference was a success is attested by Sherwood Eddy, who declares that it was the best he attended in thirty years for 'frank discussion of vital problems and evidence of independent thinking and forward looking.'

"In a studio down in Greenwich Village, New York, were assembled for Annual Conference, on Dec. 29-30, sixty students from twenty-three colleges and universities of the East, under the auspices of the League for Industrial Democracy. The purpose of the conference was to determine, by speeches and discussion, how the collegian best may serve the Labor cause. Paul Blanchard, Field Secretary of the League, reported that he had spoken to 50,000 college students from Maine to California during the year of 1924.

" 'The college students,' he declared, 'are not fond of labeling themselves radicals, Socialists or trade unionists, but there is a tremendous growth in understanding and sympathy with Labor in the colleges. Our discussion groups in the colleges are designed to break down the inertia and indifference of college students in the hope that they will not be subject to the type of reactionary hysteria which swept the country in the past campaign.'

"Other speakers were: Norman Thomas, Director of the League, Harry W. Laidler, John Brophy, President of District No. 2, United Mine Workers Union, A. J. Muste of Brookwood Labor College, and Roger Baldwin, Director of the Civil Liberties Union.

"Resolutions were adopted calling upon American trade union officials to cooperate with the League in the placing of College students in industry."

* *

MORE UNIONS

Twin New Year babies have arrived in the Y. P. C. U. family, new Unions at Bath, Me., and East Boston, Mass. The former has twenty-eight members and the latter eleven. Two new Junior Unions have also been reported, one in Oakland, Me., and the other at South Weymouth. In view of the fact that no concerted field work has been done this year, the number of new Unions reporting is most encouraging.

For the Quiet Hour

Do not talk much, neither long at a time. Few can converse profitably above an hour. Keep at the utmost distance from pious chit-chat, from religious gossiping.

John Wesley.

What unblessed tongue was it that invented detraction? Think of that villainous word, *backbiting!* That when a man's back is turned shall be the moment when we think more meanly of him and speak less cordially of him than when we looked him in the face!

Jonathan Brierly.

If alms are often a doubtful kindness, charity, in the true sense, is never out of place. It may be wrong to give money, it is never wrong to give help, time, thought and kindness.

Lord Avebury.

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

NOMINATING COMMITTEE

The following have been elected to serve on the Nominating Committee of the W. N. M. A. and to report at the Biennial Convention to be held in October, 1925: Mrs. C. E. Rice, Washington, D. C.; Mrs. Persis C. Shedd, Portland, Me., and Mrs. Marion W. Lobdell, Attleboro, Mass.

* *

ACTIVITIES IN THE KINSTON CIRCUIT

Mrs. Ball writes that the Christmas preparations in the several churches of the circuit made a full month. At the Kinston church the Candle Light Service was really very beautiful and a conservative estimate by Mr. Langston, "at least 125 present."

"At Woodington the same service was given on a week night before Christmas. Miss Rachel Outlaw of Outlaws Bridge, who has been teaching in Woodington this winter, helped with the music, getting the young folks together during the week. The old church looked very attractive with its decoration of pine and holly and its many candles, and the young folks all took their parts well. The people were delighted with it, and the Methodists, who have the largest following, gave over an entertainment that they had planned for that night. Everybody came and the attendance was large.

"I was unable to attend the week-night Christmas party at Deep Run and also here, on account of illness. Mr. Ball did his work and mine, even taking over the story-telling.

"The offerings for the Near East at Christmas time were Woodington $6.79, and Kinston $12.

"The meetings of the Clara Barton Guild and the Mission Circle are going on as usual. The Clara Barton Guild is in that transition stage which comes to all young people's societies. Four of our girls are married, and one has gone to New York state. One of the younger girls has gone to a distant part of the state to live. We soon shall have a group of the young girls who will take the places of those who are now unable to attend.

"We have had a 'rainy season' since Christmas, which is a drawback to regular work, but of course it can not be helped."

* *

OHIO AND OHAYO KINDERGARTEN

The W. N. M. A. wish to express their appreciation to the Ohio W. U. M. A. for another payment of $4,000 for the Ohayo Kindrgarten, which makes $9,000 paid on their pledge and which has been sent to Japan.

The proposed plan is to have the Ohayo Kindergraten in the group with the Central Church and Perin-Cate Home.

When we hear of the fine work going on at the new Dojin House, the happy children doing such fine work under the supervision of Miss Kent and our splendidly trained Japanese girls, and that the Ohayo Kindergarten classes have already made a beginning in the barrack building with a group of twenty-six this past year, we are anxious for the building of the new Church, so that the Ohayo Kindergarten may also be erected.

This kindergarten, accommodating about about 100 children in connection with the Central Church, will probably mean the building of a fine Sunday school. It is quite consistent to believe when the children have been made happy through the week, that they will also be attracted on Sunday.

Universalists in America—the Ohayo Kindergarten classes have already begun to the capacity of the barrack building, the Ohio W. U. M. A. have already sent $9,000 with more pledges due which will be paid—when will you furnish the money for the Tokyo Church? Is it right to delay the building of this kindergarten when it will really be the foundation of a large Sunday school and the future Tokyo Church?

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

DR. JORDAN

This big-hearted Universalist, Dr. Joseph F. Jordan, D. D., has been principal of the Suffolk Normal Training School for twenty-seven years. He is trying to do the work of three teachers and is also an influence among his people in the city, as a member of the Ministers' Alliance and as probation officer of his district. He teaches the children for whom we give our money in the American Missionary Offering the rudiments of an education and the principles of good citizenship.

* *

A LADY RESTS

There was a gentlewoman. She told me the other day that she trusted herself to the mercy of the Lord. I can think of no one who has less need of mercy than my little mother, who walked humbly with her God and lovingly with all her companions.

In jocular spirit I used to say to her, "Mother, I do not remember that you ever berated me, or tortured me, or subjected me to any other dreadful cruelties." As a matter of fact, I can not recall that in the more than half century of our association she ever once spoke to me harshly or thoughtlessly. Nor do I think that, however weary she may have been, she ever failed to render eagerly any ministry, great or small, by which she might add to my comfort or well-being. And to others, as to me, she was ever sweet and cheerful and helpful.

A quiet woman, she had a reserve of mental and moral power that gave her large influence in every community in which she lived. She was a good wife, a good mother, a good neighbor.

Although living until four score years and ten, she was blessed with clear thought until the very last. I am glad to testify in this hour of bereavement that her religion, in which I am privileged to share, is sufficient to give comfort and strength. When, at the instant of her physical release, every trace of pain left her dear countenance and a look of perfect serenity succeeded, it seemed to me that she was being greeted by Grandmother Rhoades and Uncle Christopher and the other dear ones who had been waiting to give her welcome. I think that she was.

The Sojourner.

* *

BROCKTON OFFERS

Pastor Peters and his associates at Brockton have both good sense and generosity. Having fifty copies of "the Book of Song and Service" in fairly good condition, they do not intend to cast them into the furnace and neither do they care to sell them to the junk-dealer. They are willing to give them to some Sunday school which can put them to good use. Applicants should consult with the General Sunday School Association.

In this matter Brockton sets a good example to other schools having either song books or library books that are no longer needed for local use.

Among Our Churches

New York City Letter

Divine Paternity.—Dr. Newton has been ill since the latter part of December, but happily is on the mend. The pulpit has been supplied by Drs. McCollester and Hall, and Mr. Arthur Nash. To hear the apostle and practiser of the Golden Rule in business a large congregation assembled. Mr. Nash has the power of a noble dreamer who has achieved. * * **Divine Paternity House.**—Miss Isabel L. Taylor, the talented worker on the East Side, writes that "while every one is in the habit of calling the work here the 'Mission,' the word does not fully describe our work now. We now call the building, 'Divine Paternity House,' and refer to it as the settlement, or neighborhood house." The big event that occupied the time and interest of all the members since the holidays was the entertainment and dance given Saturday evening, January 17, under the auspices of the local board. The Girl Scouts presented a play, called, "Why the Rubbish?" the Mothers' Club entertained with old-fashioned songs and a reception to a colored bridal couple; and the Men's Club furnished six vocal, instrumental and dance numbers. In addition, "The Roundabout Players," an "outside" dramatic group, gave a one-act play, and Miss Joyce Meredith a reading. There was a special program number of "The Neighbor," the monthly settlement publication, in which all the activities of the House were described, and to which many advertisements had been donated. The library collection has now grown to include 1,100 books, and new shelves have been added. The roof-playground will soon be available for outdoor gymnasium purposes. An angle-iron framework has been erected, which will be enclosed with wire and lighted, and will provide a suitable basketball court. Mrs. Leroy A. Ramsdell, Director of Children's Work, has been ill for several weeks, and has been greatly missed by children and neighbors. * * **Mt. Vernon.**—Here are some newsy items from the church to which ministers Dr. John Sayles: "Biggest and best fair in history. Hardwood floor in Sunday school room, and walls redecorated. New ceiling in auditorium and redecorated. Forty dollars given by Sunday school for Near East Relief. Sunday school has adopted a family having ten children—not a Universalist family. At Christmas $75 in gold was given to an aged friend, and member of the congregation, ill in a hospital. Ten new members added since September first, making twenty-four in 1924." On Jan. 13 Dr. Sayles spoke upon "Civic Consciousness" to the Woman's League. * * **Chapin Home.**—Preacher for February 8, Rev. Andrew Magill, D. D., and 22, Rev. J. Allison MacRuray. Universalists and all philanthropic people will be glad to know of the increasing service, as well as support, at the Chapin Home. It is the model Home of New York City. * * **Metropolitan Alliance.**—Jan. 9 a meeting was held in the Church of Our Father. Mrs. Ada F. Shorey was chairman. With Miss McNeill at the organ, songs were given by Mrs. Margaret Stetson and Mrs. Marguerite Kessler. Miss Harriet Young of the Brooklyn Visiting Nurses told of the work of the Associates, Mrs. Evelyn W. Allen, principal of the Girls' Commercial High School—an old time member of All Souls Church and a graduate of St. Lawrence—gave an illuminating and inspiring talk upon practical and humane education. * * **Good Tidings.**—Mr. Lalone was handsomely remembered by his friends at the Christmas celebration. The annual parish meeting held Jan. 14, was largely attended, confidant and co-operative. Mr. Herbert E. Muller of this parish worked like a Trojan as Chairman of the Dinner Committee, Laymen's Banquet. On Sunday, Jan. 18, the Rev. John Murray Atwood, D. D., preached. An outline of the Five Year Campaign was given by the President of the General Convention. * * **All Souls.**—Judge Cropsey spoke on Jan. 8 to the Men's Club upon the blessing of boys, through the Scouts and like organizations. In the January *Messenger*, Dr. Grose outlines certain objectives for 1925: improvement of property; larger regular attendance; a bigger and better Sunday school; a friendlier church. A new roof for the Sunday school is assured; cost $1,000, one half given by Mr. W. D. Faris and the balance given by friends. Dr. Grose has been given a "part time" secretary (three mornings a week). The Men's Club is planning a big minstrel show to raise funds for redecorating the auditorium. * * **Our Father.**—At the Men's Club, Jan. 15, Mr. Milton H. Bemis, the beloved treasurer of the parish, was given a little library of books by his friends. The annual meeting of the society was held Jan. 12. Mr. Henry L. Brant, president of the trustees, reported that the sale of the church property was in charge of an agent known as "a seller of churches." Because of many deaths, removals and the coming of colored people to the community, this church is facing a problem similar to St. Paul's, Chicago, some ten years ago. It was voted unanimously to continue printing The *Little Minister*, enthusiastically pictured by one of the Trustees as "the best parish paper in the Universalist Church." Mrs. T. J. Lewis was elected a trustee, succeeding Mr. E. S. Watkins who has rendered valuable and honorable service. Mr. Lewis was formerly a member of the Episcopal Church.

Thomas Edward Potterton.

New Hampshire Letter

Marlboro.—The recent annual meeting has shown this parish to be active in all lines of work. The larger part of the former officers were re-elected. A unanimous call was extended to Rev. O. R. Washburn to continue his pastorate. Thirty-five new names were added to the parish list and seven members united with the church during the year. During the year a beautiful and appropriate oil painting has been presented to the parish by Miss Sarah J. Eddy of Bristol, R. I. A beautiful cabinet placed near the pulpit has been provided for the first communion set of the church by two of the members. A portrait of Mrs. Charles O. Whitney, a much loved leader in local work, has been received. A new clock for the auditorium is another donation. A new book-case has been provided for the theological library which is kept in the parsonage, and substantial addition of modern volumes has been made to the collection. This collection includes a remarkable number of ancient and valuable volumes of theological interest. During the parish meeting, announcement was made of a donation by Robert L. and C. W. Whitney of $2,000 to be added to the endowment of the parish. * * **Alstead.**—The Alstead parish is conducting its annual every-member canvass for the purpose of securing sufficient funds to warrant the calling of a resident pastor. There isn't much doubt that the funds can be raised with the help of the State Convention. But the Alstead people feel that the time has come when they would like to release the Convention from this obligation and they are making a strenuous effort to do so. In the meantime the departments of the church are active. The Ladies' Aid has recently completed a noteworthy project in the slating of the roof of the church building. Mr. George P. Lovell of Bellows Falls and the Superintendent have been supplying the pulpit recently. * * **Berlin.**—The city of Berlin, like so many other places dependent upon a single industry, has been suffering greatly from business depression. While this has necessarily affected the activity of our organization, it has not destroyed the courage of our people and they are carrying on to the best of their ability. * *

Gorham.—The pastor, Rev. Helene Ulrich, is back at work in the parish, although not yet able to do full work in the preaching line. During the holiday season Miss Ulrich has had the assistance of her brother and other students from St. Lawrence University. The Superintendent has also been able to take one Sunday and will take another the latter part of this month. Other supplies have helped out from time to time. In the meantime Miss Ulrich is gaining and hopes to be able to resume full activity soon. The support and devotion of the parish to its pastor is remarkable. * * **Dover.**—The long waited for annual meeting of the Dover parish is at hand. The people have not felt that any action should be taken until the present year with its obligations had passed. Preaching has been carried on upon alternate Sundays, sometimes by a supply, sometimes by the Superintendent. Rev. Asa M. Bradley, former pastor, has been a constant friend in need. In the meantime pledges have been paid, the Dorcas Society has been active, and we are looking forward to a rather favorable financial report at the annual meeting. A tentative questionnaire seeking to find what financial support we might expect for the settlement of a pastor has been sent out and the results are very encouraging. We are looking for history to be made at this important meeting. * * **Automobile Fund.**—At the recent session of the State Convention, the parishes voted to assess themselves for the purchase of an automobile for the work of the Superintendency. For three years the car of the Vermont Convention had been used in the New Hampshire work and the time had come to replace it. Call was sent out to the parishes in November for this assessment and response is coming from almost all of them. The remarkable thing is that the first response has come from those parishes officially listed as dormant or semi-active. Westmoreland, West Chesterfield, Alstead, Dover, all of which are having problems of their own, have responded loyally to this new call. Nashua, Claremont, Gorham, Woodsville, Marlboro, all among our most active parishes, have either subscribed in full or over subscribed their quota. Others are responding within the time set, Jan. 15, and while it is not to be expected that the entire amount needed will be received from these sources, a substantial amount will be secured. * * **Sunday School Institute.**—For the benefit of New Hampshire Sunday school workers as well as those of Vermont and Quebec, it is announced at this time that plans are established for the holding of the second Sunday School Institute at Goddard Seminary, Barre, Vt., during the present year. The time is June 24 to 27, immediately preceding the great annual mass meeting which will be held at Barre on the last Sunday in June, and which marks the opening of the Vermont and Quebec Convention. By this combination of Institute and Convention it is expected that we shall be able to bring some of the great preachers of our denomination to the mass meeting, and the location of Barre should make possible a large attendance from all parts of Quebec, Vermont and New Hampshire.

George F. Fortier.

Ohio Letter

Waterloo.—Rev. W. O. Bodell has been chosen pastor and has moved here with his family. Here is a great field for service and we expect Mr. Bodell to do the best work of his life. * * **West Union.**—Our property here, used as a Court House last year, has now been leased to Zion Lutheran church. * * **Boone.**—Rev. Minnie Colegrove has been the acting pastor. The radio is now in working order and furnishes the morning service. Rev. Mr. Adlard, Unitarian, is secured for a series of evening lectures. He was greeted by a large attendance the first night. * * **Mt. Pleasant.**—Rev. P. A. Allen preaches here all second Sundays. Rev. Laura B. Galer other Sundays. * * **Webster City.**—Rev. George Wood, pastor, reports usual Christmas activities with good program. Dr. Effie McCollom Jones preached the Christmas sermon to a large audience. The pastor and family were remembered by many gifts. Generous offerings have been taken for benevolences. * * **Mitchellville.**—The State Convention meets here in June. We are anticipating this with pleasure and will have a good program. The church here has had a prosperous year. The ladies have cleared over $500. The $6,000 parsonage and parish hall are a joy to pastor and people. We have lost by death Mrs. Louis Tucker. She had been a faithful member for more than forty-two years. * * **Victor.**—The State Superintendent visited this place Jan. 27. An organized Bible class here is seeking the true meaning of the Bible and without ever hearing a Universalist have come to express our faith.

O. G. Colegrove.

Church News and Interests

PERSONALS

Rev. Willard O. Bodell has accepted an invitation to the pastorate of the Church of the Redeemer, Waterloo, Iowa, and will begin the pastorate Jan. 25.

H. P. Montague, who contributed $1,000 to the new Christian Service Fund of the Church at the New York dinner, lives in Rochester, N. Y.

Dr. Frank Oliver Hall preached in the Universalist church at Meriden, Conn., on Sunday morning, Jan. 25, and spoke at the Y. M. C. A. of that city in the afternoon.

On Thanksgiving Day, Rev. H. L. Canfield, of Greensboro, N. C., spoke at a Negro Educational Rally, at Pollocksville, in Jones county. On December 19, he preached in the Jewish Temple, Greensboro, supplying for Rabbi Kaufman in his absence from the city.

Rev. H. E. Latham, who went to Miami recently as representative of the General Convention, is ill and has resigned.

Rev. Benj. H. Clark, who recently entered our fellowship from the Baptist Church, has taken the pastorate of the Chattanooga Tenn., Church, in succession to Rev. George A. Gay.

Rev. C. E. Butterworth of Tacoma, Wash Wash., has resigned and returned East.

George R. Stobbs, Esq., is the new Congressman from the fourth district of Massachusetts (the Worcester District). He is a graduate of Harvard College and a lawyer by profession. He has been Assistant District Attorney of Worcester County, and also a judge. He has a foremost place in his profession. He is chairman of the board of trustees of the First Universalist Church of Worcester and an active layman.

Illinois

Elgin.—Rev. Orin E. Crooker, pastor. Christmas was a happy time here with parties, "eatings together," etc., arranged for everybody from adults to the "Cradle Roll." The Christmas tree was in the church audotirum the Sunday before Christmas, and made a most inspiring background for Mr. Crooker's timely sermon and the beautiful music by our new chorus choir. At five p. m., of that day the real family party for old and young and their friends was held. Lovely Christmas music was there, also Santa Claus with his well-filled pack. Mr. and Mrs. Crooker were not forgotten. The Christmas vesper service was pronounced a great success. The Sunday school seems to be going forward, rejoicing in the old fashioned plan with the whole school studying a common text, which permits of a review at the close in which all can take part. This review is conducted along the line of a "chalk talk," by Mrs. Crooker, and is becoming most helpful and much enjoyed. Mr. Crooker conducts a teachers' study class at his home each month. Miss Margaret Newman—a high school teacher as well as one of our own most loyal girls—will soon organize a Teachers' Training Class. The annual parish meeting was held Jan. 13 with election of officers,

yearly reports and good attendance. Mr. Wm. D. Kerr of the Oak Park Church was guest of honor, outlining the plan of the "Five Year Program."

Stockton.—Rev. J. L. Everton, pastor. The church held its annual supper and business meeting in the church dining-room Thursday evening, Jan. 15. The Ladies' Aid furnished a splendid supper to about 125 people. While still at the tables the business meeting was conducted. Reports from the various organizations and the pastor, were all optimistic and showed that we are in good working trim. Our pastor has been somewhat indisposed and his eyesight seriously affected, so that is wife had to read the Scripture for him one Sunday and he missed preaching one Sundy, his wife supplying for him. He is improving. Three of our faithful members, Mr. and Mrs. B. F. Simmons and Miss Emily Parker, were made honorary trustees on account of their long and faithful service and devotion to our church. Our Sunday school is doing a real worth while work with Mrs. Josephine Schap re-elected as superintendent.

Massachusetts

Grove Hall.—Rev. Flint M. Bissell, pastor. As a part of the observance of Young People's Week our Y. P. C. U. held a banquet in the parish house which filled the dining room to capacity. The ladies served a bountiful dinner, there was speaking, a farce by local talent, and dancing. The whole affair was splendidly successful. Our young people are alive. On the evening of Christmas Sunday they held a beautiful Candle-Light Service. On Young People's Sunday they assisted the minister in the morning service.

New York

Little Falls.—Rev. Seth Brooks, pastor. On Jan. 18 over two hundred were present at the morning service. This is the largest attendance so far this year. The Sunday school had set 125 as its goal for Easter Sunday, but last Sunday, with many weeks yet to go until Easter, the mark was reached. On Jan. 14 the parish enjoyed a delightful covered dish supper. On Jan. 22 the ladies of the church served a banquet in our vestry for the annual meeting of the Y. M. C. A. From this banquet the ladies realized a substantial sum for their Aid Society. Jan. 28 the Mission Circle will hold a Birthday Party in the vestry to raise money for foreign and home missionary work. Feb. 20 is the date set for the Men's Supper. Four from St. Pauls' where present at the big banquet held in New York Jan. 19. The people in general are interested in the Five Year Plan and loyal support is anticipated.

Nova Scotia

Halifax.—Rev. Oluf Tandberg, pastor. An incident to which is ascribed something like historical significance, transpired in Halifax on the evening of Jan. 9. It was during the annual "week of prayer" conducted by the Evangelical Alliance. The Universalist pastor had been placed on the program as one of the preachers, his sermon to be delivered at the Baptist Temple. During the ninety odd years of Universalist preaching in Halifax *this is the first time* a Universalist minister has been invited to preach from an Orthodox pulpit in this city. Mr. Tandberg's subject was "Christ and the City," and after the service he was warmly congratulated by the deacons of the church and members of the congregation. Mr. Tandberg is also the only Universalist pastor to have a regular assignment to preach at the Aged Ladies' Home, and the first to be made an officer of the Orthodox Ministers' Association.

Vermont

Bellows Falls.—Rev. F. R. Johonnot, D. D., pastor. At the annual meeting Jan. 15, Dr. Johonnot reported all departments in excellent condition. The Sunday school is one of the very few in Windham County of all denominations to receive the honor of making Standard Grade in the State Interdenominational Sunday School Association. The Ladies' Aid has had a banner year, with seventy-nine members and raising over $1,563. The Y. P. C. U. is prosperous, having sixty members and raising nearly $350 during the year. This Mission Circle with twenty-six members has given about $65 to missionary work. The church has met all its denominational quotas and contributed to several benevolent and reformatory institutions. Within the last three years it has paid over $9,000 on its new organ, and attendant repairs and changes in the church, whose total cost amounts to over $11,000. In this time it has also purchased a parsonage and during the present winter installed an additional furnace in the church and paid for it. Over seventy members have been added to the church during the present pastorate, which now extends over a period of more than seven years—the longest in the history of the church. The total expenses of the church during the past year have been over $4,300 and the new year is started with a comfortable balance in the treasury. It was voted to send the pastor to the Laymen's Banquet in New York on Jan. 19. A local meeting of the laymen and pastors of Vermont and part of New Hampshire will be held here in connection with the Laymen's Movement on Feb. 9.

St. Johnsbury.—Rev. Thomas W. Horsfield, pastor. Since the coming of our new pastor, the third Sunday in November, the congregations have been constantly increasing. The Y. P. C. U. and the Sunday school are both doing well. An adult class has been formed with the pastor as teacher that is well attended and very much enjoyed. The annual meeting was held January 7, and it was reported that the every member canvas, made the Sunday previous, resulted in a larger amount of pledges than for several years. The Men's League are very active and have made a generous pledge to the support of the church. The Ladies' Circle as usual is nobly doing its part.

* *

REV. I. P. QUIMBY

Rev. I. P. Quimby died at the City Hospital, Cambridge, on Saturday afternoon, Jan. 24. Funeral services were held at his home, 65 Tremont St., Malden, Mass., on Tuesday, Jan. 27, at 2.30.

* *

BANQUET FOR SOUTHERN MEN

In a drenching rain men representing Alabama and Kentucky met at the Tutwiler Hotel, Birmingham, Ala., on the evening of Jan. 9, to discuss the advisability of effecting a permanent organization of the Southern Universalist Laymen.

Following an abundant repast Rev. Lyman Ward was invited to address the gathering, and in response he told of his ambition to see the laymen of the Universalist Church thoroughly organized and generously supporting the work of the church. He was followed by Rev. George A. Gay who outlined the essential features of the Five Year Program, and invited those present to decide whether they desired to organize or not. Rev. Thomas Murray, of Hopkinsville, Ky., State Superintendent, gave an interesting account of his conversion to Universalism, and of how he discovered the Universalist Church by accident. A general discussion followed, and a committee was appointed to present some plan of organization. In view of the fact that the men present represented but two southern states the committee reported that in its opinion no definite action should be taken at this time, but that later, if it seemed advisable, another meeting should be called.

Representatives from South Carolina and from Tennessee, who had been expected, were unavoidably detained. All present enjoyed the fellowship and discussion which the banquet made possible, and the wish was quite generally expressed that when another attempt to organize our Southern men is made a much more inclusive invitation be extended and possibly a more central location be selected.

* *

GREATER BOSTON FEDERATION OF CHURCHES

Direct and immediate action was taken by the Greater Boston Federation of Churches at their annual meeting at St. Paul's Cathedral the evening of Jan. 20, following a strong appeal for law enforcement by Bishop William F. Anderson, the speaker of the evening. The assembled delegates passed several resolutions approving increased severity for second liquor offenders, and greater diligence upon the part of officials whose function it is to enforce the law.

The Bishops' stirring message dealt with the fundamental principles of government and of democracy, and he warned of imminent menacing dangers to a government in which there is disrespect for a part of a constitution. He pointed out that the United States is the largest experiment in democracy in the world.

"In the eyes of other nations," he said, "American democracy is on trial, and the test that other nations are making of the efficiency of our government focalizes upon the Eighteenth Amendment. If by any possibility America were to fail in this forward movement, the verdict all over the world would be that American democracy had failed."

A report by the executive secretary of the Federation, Rev. Geo. L. Paine, ennumerated an amazing number of activities and details engaging the full time of three secretaries. He stated that there are nineteen committees, each dealing with some vital matter of interest to the church and moral life of a large metropolitan district, to the city and the nation.

For the first time in its history the Federation officially recognized the women's church organizations, and a Women's Committee headed by Mrs. C. C. Lathrop was heartily welcomed.

* *

"THE STORY OF MY CHILDHOOD"

A second edition of "The Story of My Childhood," by Clara Barton has been published. This edition carries a picture of the birthplace of Clara Barton at North Oxford, Mass., as restored in 1921, with a brief account of its restoration and opening as a national shrine. It can be obtained of Mrs. Grace Lucas Holden, Clara Barton Birthplace, North Oxford, Mass., or of members of the Clara Barton Memorial Committee. Price 75 cents, plus postage 4 cents.

* *

BOOK REVIEWS

(Continued from page 24)

ments in the new America. But he is interesting as individual even more than as type, and any story of his life, whether well written or not, could not be lacking in appeal.

* *

The Mere Man and His Problems

By Charles M. Sheldon. Fleming H. Revell Company. $2.00.

This book purports to be written "from the viewpoint of an average American of moderate income," and discusses the ordinary problems of everyday living which confront the respectable citizen. Most of these problems have to do with the Mere Man's growing children, their actions and reactions, and none of them appear to be particularly serious. The older boy starts to smoke, the younger boy reveals a taste for lurid movies, one or the other of them takes a dislike to Sunday school. All these problems the Mere Man manages to solve after earnest discussion with his wife. His common sense is admirable, but the gentlest of readers can't help feeling that the cultivation of a sense of humor might change his problems into amusing incidents and thus relieve him of his heavy burdens.

* *

The Path Wharton Found

By Robert Quillen. The Macmillan Company. $2.00.

The story of an arrogant, cultured and embittered man who takes refuge as minister of a parish in a small Southern town, "whose chief interest is religion and whose chief social relaxation consists in discussion of the neighbors," and the gradual surrender of his sophistication to the influence of simple kindliness.

Notices

MINNESOTA FELLOWSHIP COMMITTEE

The Fellowship Committee of the Universalist Convention of Minnesota will meet at the Church of the Redeemer, Minneapolis, Sunday, Feb. 1, at 3.30 p. m., for the purpose of examining Harry E. Nelson of St. Paul as to his fitness and preparation for fellowship in the Universalist ministry.

Thomas J. Farmer, Secretary.

* *

DAILY SERVICES AT KING'S CHAPEL

Preachers from January to March are as follows:

Feb. 3, 4. Rev. Charles R. Brown, D. D., LL. D., Dean of Yale Divinity School.

Feb. 5, 6. Rev. Stanley Ross Fisher, Wellesley Congregational Church, Wellesley, Mass.

Feb. 10. Rev. John Howard Mellish, Holy Trinity Church, Brooklyn, N. Y.

Feb. 11-27. To be announced.

March 3, 4, 5, 6. Rev. Frank C. Doan, Ph. D., First Unitarian Congregational Society, Rochester, N. Y.

March 10-13. To be announced.

March 17, 18, 19, 20. Rev. Cornelius Woelfkin, D. D., Park Avenue Baptist Church, New York.

March 24. Rev. Abbot Peterson, First Parish, Brookline, Mass.

March 25, 26, 27. Rev. James Gordon Gilkey, South Congregational Church, Springfield, Mass.

March 31. Rev. Alexander Maccoll, D. D., Second Presbyterian Church, Philadelphia, Pa.

* *

CALIFORNIA UNIVERSALIST CONVENTION

The California Fellowship Committee has received and accepted a letter of transfer of Rev. W. H. Skeels, from the Universaiist Convention of Vermont and the Province of Quebec.

Frank Lincoln Masseck, Secretary.

* *

SOUTHERN UNIVERSALIST YOUNG PEOPLE'S INSTITUTE

The Nineteen-twenty-five sessions of the Southern Universalist Young People's Institute will be held at Camp Hill, Ala., June 19 to 23 inclusive. A faculty of experienced instructors representing the several organizations of our church will be announced later. Sunset services in the beautiful grove of the Southern Industrial Institute, picnics at the homes of members of the Camp Hill Church, and other inspirational and interesting plans are being matured.

For further information write to the director, Rev. George A. Gay. Box 74, Camp Hill. Ala.

Obituary

Mrs. Austin J. Spalding

Mrs. Sara MacDonald Spalding, for many years a loyal member of the First Universalist Church of Middleport, N. Y., and a faithful teacher in its Sunday school, died suddenly at her home on Dec. 27, 1924.

She was born in Edgerton, Scotland, in 1852, the daughter of Duncan MacDonald and Marion McLeod. In 1855 she came to America with her parents and lived for some years at West Shelby, a village near Middleport.

While teaching in Middleport, she met Austin Jay Spalding, and they were married Nov. 29, 1876. Since that time Mr. and Mrs. Spalding have lived in Middleport. She is survived by her husband and three children, Myra B. Spalding and M. Louise Spalding, both teachers in Yonkers, N. Y., and Austin Jay Spalding, Jr., an attorney in Detroit, Mich.

Besides her church interests she was active in the local chapter of the Eastern Star and the W. C. T. U. The purpose of her life may best be given in these words from St. Luke 1 : 79, which were found in her handwriting shortly after her death: "To give light to those that sit in darkness, and in the shadow of death to guide our feet into paths of peace."

She has left her many friends an inspiring example of patience in suffering, gentleness in spirit, and a loving memory for all who shared her friendship.

Rev. Donald Fraser

Rev. Donald Fraser was born in Scotland, May 28, 1850. He came to this country and entered St. Lawrence University where he prepared for the Universalist ministry. Immediately after his graduation he accepted a call from the church at Hailsboro, N. Y., where he married Mary J. Farmer in 1878.

Mr. Fraser held pastorates at Foxboro, Methuen and Orleans in Massachusetts, in Old Town, Maine, in Hailsboro, in Macedon and in Webster, N. Y. He served the denomination faithfully for forty years, preaching every Sunday but one in that time, even including vacations. Mr. Fraser was a faithful, conscientious and consecrated minister of our faith. He was highly respected by his associates and acquaintances and loved by those who knew him best. The gentleness of his character was shown by his love of children who always regarded him as one of their best friends. He had been in failing health for some years, but was in comfortable health until Jan. 16, when he contracted pneumonia, and died Jan. 17, leaving a wife, son and daughter, and several other relatives.

The funeral was held at the home of the family in Rochester, N. Y., on Jan. 19, the service being conducted by Rev. George J. Porter of Macedon, assisted by Rev. Mr. Brown of the Congregational church of Webster. Burial was at Hailsboro.

REV. HENRY W. PINKHAM

Secretary of the Association to Abolish War (Rev. Charles F. Dole, President), is available for addresses on Outlawry of War, League of Nations, or kindred themes, to churches, clubs, American Legion Posts, forums, or other organizations. No charge beyond expenses. 7 Wellington Terrace, Brookline, Mass. Telephone, Regent 7891-M.

THE BETHANY UNION FOR YOUNG WOMEN

A Universalist Institution

14 Worcester St., Boston, Mass.

The managers of the Bethany Union for Young Women desire to call attention to this organization, which offers the advantages of a comfortable, quiet and agreeable home at a low cost for those young women with only moderate means of support who come to this city for work or study. It is located at 14 Worcester St., Boston, and is within easy access of the elevated trains and surface cars to all parts of the city. The price of rooms with board, including light and heat, is $7.00 per week, for permanent guests.

During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

For the Board of Managers,
FRANK A. DEWICK, *President.*

JOSEPH B. HORTON, *Clerk.*

CHURCH SUPPLIES
Responsible Houses
and
Reliable Goods

MEMORIAL WINDOWS
ALFRED M. BELL COMPANY
79 Sudbury Street, Boston, Mass.

LEADED GLASS MEMORIAL WINDOWS
Church Pews and Furniture
THE GEORGE W. WISE COMPANY
289-291 Congress St., Boston, Mass.

Reports, Year Books, Programs
And all Printing worth Doing Well
WALLACE SPOONER
81-89 Bristol St., Boston, Mass.

Burdett College
18 Boylston St., Boston
A Modern School of Commerce
Courses: Business, Accountancy, Shorthand, Combined, Secretarial, Normal, Business Administration.
Founded 1889 Send for Catalog

TWO GOOD BOOKS FOR CHILDREN

Santa Claus' Baby and other Christmas stories. By John Coleman Adams. Reprinted from the *New York World*. 50 cents.

The Adventures of Six Little Pussycats, By Mary Shaw Attwood. A fascinating story teaching kindness to animals. Beautiful illustrations. 50 cents.

Universalist Publishing House
176 Newbury St., Boston

The S. O. S. Call of Youth

A helpful book for parents and teachers who are trying to understand and meet the needs of modern youth.

Answers These Questions

What is the most wonderful thing in the world?
What is the most dangerous thing in the world?
How make the child safe for the world?
How make the world safe for the child?
How make this world the Kingdom of God?

Price 1.00 postpaid
UNIVERSALIST PUBLISHING HOUSE
176 Newbury St., Boston, Mass.

Educational

Lombard College
GALESBURG, ILL.

The only Universalist College west of New York State

Lombard offers Academic, Scientific and Music courses leading to Bachelor degrees.

We invite correspondence with men and women contemplating a college course.

JOSEPH MAYO TILDEN, LL. D., *President.*

Ryder Divinity School
of
Lombard College

Affiliated with University of Chicago, offers exceptional advantages for theological training, with laboratory practise.

Write, Ryder House (Universalist Dormitory)
1365 E. 60th St., Chicago, Ill.

The St. Lawrence University
Canton, N. Y.

Dr. Richard Eddy Sykes, President

COLLEGE OF LETTERS AND SCIENCE
Courses leading to the Degrees of B. A. and B. D.
Edwin Lee Hulett, M. A., Dean

THEOLOGICAL SCHOOL
Courses leading to the Degree of B. D.
Dr. John Murray Atwood, Dean

BROOKLYN LAW SCHOOL
Courses leading to the Degree of LL. D.
Dr. Wm. Payson Richardson, Dean

SCHOOL OF AGRICULTURE
Granting Certificates of Graduation
Roland Hale Verbeck, B. S , Director

CERTIFICATES OF BAPTISM AND CHRISTENING

No. 1. Printed in two colors on best paper. To fold in envelope. 60 cents a dozen.

No. 2. A new and tasteful booklet tied with ribbon. Designed by Mrs. Perin. 15 cents each. $1.50 a dozen.

No. 3. A "Perin" booklet, edition *de luxe*. 20 cents each. $2.00 a dozen.

Universalist Publishing House
176 Newbury Street, Boston

Tufts College
JOHN A. COUSENS, LL. D.
President

THE SCHOOL OF LIBERAL ARTS
JACKSON COLLEGE FOR WOMEN
THE ENGINEERING SCHOOL
THE GRADUATE SCHOOL
THE CRANE THEOLOGICAL SCHOOL
AND, IN BOSTON,
THE MEDICAL AND DENTAL SCHOOLS

For catalogue, address the Dean of the respective department, or
The Registrar, Tufts College, Mass.
P. O. Address for the Medical and Dental Schools
416 Huntington Ave., Boston, Mass.

Dean Academy
FRANKLIN, MASS.

Dean Academy is an endowed boarding school for young men and young women, offering exceptional advantages for education in every department of broad culture. Its buildings are commodious and thoroughly equipped for school work and for home-like living. Its courses fit for any college or scientific school, and it has courses, also, fitting for practical life. A large corps of instructors, able and experienced. Courses in Music, Art, and Speaking under special instructors. The atmosphere of the school is homelike and helpful, and the spirit of the students is enthusiastic and loyal. A commodious gymnasium with competent instruction provides for the physical well-being. The school has a new Science building with well-equipped laboratories, a domestic science department for girls, admirably equipped with an able instructor. Delightfully located in a clean and beautiful New England town. The income from a large fund is expended for the benefit of the pupils and makes the terms very reasonable. For catalogue address the Principal,

ARTHUR W. PEIRCE, Litt. D.,
Franklin, Mass.

Goddard Seminary
Barre, Vermont

An excellent co-educational boarding school delightfully situated in one of the best communities in the state.

Modern and adequate equipment.

A traditionally strong school spirit.

Carefully selected corps of capable teachers.

Thorough courses preparing for college.

Instruction in Elocution, Piano, Voice, Business and Languages by specialists.

Buildings in attractive condition. Visitors welcome.

Write for catalogue to

JARVIS T. BEAL, A. M., Principal

Rev. Charles W. Endte
The Unis. Scholar the Ministry
Jan. 5

Crackling

"Here," said the poet, "is a little thing I wrote in three minutes."

"Man alive!" said the astonished editor, glancing at tne poem. "Why, your fortune's made."

"Thanks," said the poet, much gratified.

"Yes," continued the editor. "If you wrote all that in three minutes, you can earn a good living at addressing envelopes by the hundred."—*Chicago Continent.*

* *

The young husband had arrived home to find his wife in tears.

"Whatever is the matter, darling?" he inquired.

"O dearest!" she sobbed. "I've worked hard all the afternoon making custards, because you are so fond of them, and—they've turned out to be sponge cakes!"—*Epworth Herald.*

* *

In his latest book, Mr. H. G. Wells says he is against the clothes we wear, the food we eat, our schools, our amusements, our money, our methods of trading, our compromises, our agreements, laws, political associations, the British Empire and the American Constitution. Beyond that he refuses to go.—*Punch.*

* *

Voice on Phone: "John Smith is sick and can't attend classes to-day. He requested me to notify you."

Dr. Wilhelm: "All right, who is this speaking?"

"This is my roommate."—*Tennessee Mugwump.*

* *

Junior Partner: "Well, how's business?

Senior Partner: "Absolutely gone to the devil. Why, do you know this is the first month for thirty-seven months we have failed to beat all previous months' production records? *Cincinnati Enquirer.*

* *

"A man should be sure he's right, and then go ahead."

"How're you goin' to manage it with a detour sign starin' at you every time you turn a corner?"—*Washington Star.*

* *

Careful analysis of the late election by 386 experts reveals everything. There were too many Republicans.—*New York Evening Telegram.*

* *

Little Girl (disturbed at her prayers by her teasing young brother): "Pardon me a minute while I kick Herbie."—*Brown Jug.*

* *

Ermyntrude: "They tell me you love music."

Bill: "Yes, but never mind; keep on playing."—*The Sydney Bulletin.*

* *

"Are they well-to-do?"

"Well-to-do? Why, those people are so rich they can stay at home in the summer if they want to."—*Life.*

New Books and Good Books

By Our Own Folks

Handicapped. The Life Story of Frederick A. Bisbee. Including the best of the "Front Porch Studies."
By Dorothy Hall and Frank Oliver Hall. Price $2.00.

Rediscovered Countries. A frank, fearless and straightforward declaration of what present-day liberal Christian theology actually is.
By Frank D. Adams, D. D. Price $1.00.

Best Sermons 1924. Twenty recent sermons by representative American clergymen.
Edited by Joseph Fort Newton, D. D. Price $2.50.

The Little Corner Never Conquered. The story of the American Red Cross work for Belgium.
By John van Schaick, Jr. Price $1.50.

The Papers of John Pererin. The meditations of a modern mystic.
By one of the great preachers of our time. Price $1.00.

The Image of God and Other Sermons.
By Rev. Edwin C. Sweetser, D. D. Price $1.50.

Seeing Straight in the Sunday School.
By Rev. George E. Huntley, D. D. Price $1.25.

The S. O. S. Call of Youth. For all parents and teachers
By Nellie E. Friend. Price $1.00.

The Golden Rule in Business. The story of an industrial miracle.
By Arthur Nash. Price $1.25.

Did Jesus Mean It? Christianity in terms of modern life.
By Rev. Frank D. Adams, D. D. Price $1.00.

A Layman's Religion. A thoughtful book for thinking people.
By Hon. Roger S. Galer. Price $1.00.

Which Way? The best recent study of Universalism.
By Rev. Lewis B. Fisher, D. D. Price $1.00.

BIBLES AND TESTAMENTS

Testaments. Pocket size, clear type, self-pronouncing, silk cloth, 45 cents; leatherette, 50 cents; leather, 60 cents.

Bibles. Child's self-pronouncing, pictures and maps, leather, overlapping edges, size 3 1-2 x 5 2-8 inches. $1.75. Larger size for young people and adults, $2.25.

Teachers' Bible. Large clear type. Concordance and Helps, real leather, overlapping edges, size 5 1-4 x 7 1-2 inches. Either the King James or American Standard version. $4.00.

UNIVERSALIST PUBLISHING HOUSE

176 Newbury Street, Boston, Mass.

Bible Pictures

Illustrating the International Improved Lessons for 1925

60 Pictures in Portfolio 90 cents postpaid

Have been chosen with the greatest care to most adequately and attractively illustrate the lessons.

The pictures are printed on heavy coated paper, 6x8 inches.

UNIVERSALIST PUBLISHING HOUSE

176 Newbury St., Boston, Mass.